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Biography.

MEMOIRS OF BENJAMIN KEACH.

As a kind Providence has spared us the mournful task of recording the recent decease, or departed worth of Ministers in our own country; we have thought, it would be instructive and edifying to our readers to lay before them an account of the sufferings and labours of that eminent servant of Christ, Rev. BENJAMIN KEACH.

Editors.

THIS faithful minister of Christ was the son of John Keach of Stokeham in Buckinghamshire. He was born in that town February 29, 1640. His parents were pious and honest persons, but unable to procure him an education suited to his genius and the station he was destined to occupy. He was at first designed for business, and for a little time he was engaged in following a trade; but it was soon perceived he aspired after a higher employment. He applied himself very early to the study of the scriptures, and was desirous of attaining divine knowledge. Observing the silence of the sacred oracles on the subject of infant baptism, he suspected the validity of the baptism he had received, and after seriously considering the subject, he was baptized in the fifteenth year of his age, and afterwards joined a Baptist church in that county.

The church discovering his piety and talents, about three years afterwards, in 1658, called him to the solemn work of the ministry. He

was now in his 18th year, and for about two years he pursued his work with great comfort and success, and much to the edification of those who heard him. At this time he held the sentiments of the Remonstrants, or Arminians, of the extent of the death of Christ; and the freedom of man's will. The Baptists in the part where he lived were in general of this opinion, and from them he derived the sentiment and for a time maintained it; till on coming to London, where he had an opportunity of consulting both men and books, he found that the different opinions upon these subjects had given rise to two denominations of Baptists. Examining this point more closely, he in a few years came to a clear understanding of the Calvinistic sentiments, and continued to maintain them during life.

In the year 1664 he wrote a little book, which many of his friends wished him to publish for the use of their children. This request he complied with, and entitled it, *The Child's Instructor, or a New and Easy*

Primer. He did not put his name to it, and procured a friend to write a recommendatory preface; from which it should seem that he apprehended it would expose him to some difficulties, as there were several things in it contrary to the doctrines and ceremonies of the church of England.

This book was no sooner printed, and some few of them sent down to him, than one Mr. Strafford, a justice of the peace for that county, was informed of it. He immediately took a constable with him, and went to the house of Mr. Keach, where they seized all the books they could find, and bound him to appear at the assizes to answer for his crime, in a recognizance of a hundred pounds himself, and two sureties of fifty pounds each.

The limits of our work will permit us only to give extracts from this interesting trial.

"The assizes commenced at Aylesbury, October the 8th, 1664, and Lord Chief Justice Hyde, just now mentioned, afterwards Lord Clarendon, presided as judge. The account of this trial will give a pretty correct view of his lordship's character, and of the shameful prostitution of justice resorted to in order to deprive the subjects of their liberty, and to punish the nonconformists in those days of persecution.

"Mr. Keach was called to the bar the first day in the afternoon. After some reflections upon his person and profession, the judge, holding one of the primers in his hand, said to him, Did not you write this book? Mr. Keach replied, that he did write the greatest part of it. The judge then said with great indignation, What have you to do to take other men's trades out of their hands? I believe you can preach, as well as write books. Thus it is, to let you and such as you are to have the scriptures to wrest to your own destruction. In your book you have made a new creed. I have seen

three creeds before, but never saw a fourth till you made one.

"To this Mr. Keach answered, I have not made a creed, but a confession of my faith. What is a creed then? said the judge. Mr. Keach replied, your Lordship said that you had never seen but three creeds; but thousands of Christians have made a confession of their faith.

"The judge speaking many things concerning baptism and the ministers of the gospel, Mr. Keach began to answer, but was prevented by the judge, who said, you shall not preach here, nor give the reasons of your damnable doctrine to seduce and infect the king's subjects: these are not things for such as you to meddle with, nor to write books of divinity. I will try you for it before I sleep—He accordingly gave directions to the clerk to draw up the indictment; but though he spent much of his time in assisting the clerk, who was very diligent in preparing the bill, they could not get ready for trial until the next day.

"While the indictment was drawing up, the witnesses were sworn, and bid to stand by the clerk till it was finished, and then go with it to the grand jury. During this interval, the judge endeavoured to incense the jury against the prisoner, representing him as a base and dangerous fellow. I shall send you presently, said he, a bill against one that has taken upon him to write a new primer for the instruction of your children; and if this be suffered, children by learning it will become such as he is, and therefore I hope you will do your duty.

"The court being set the next day, the grand jury found a true bill. Mr. Keach being brought to the bar, the clerk said, Benjamin Keach, hear your charge. Thou art here indicted by the name of Benjamin Keach, of Winslow, in the county of Bucks, for that thou being a seditious schismatic person, evilly and maliciously disposed and disaffected to his

majesty's government and the government of the church of England, didst maliciously and wickedly on the fifth of May in the 16th year of the reign of our sovereign lord the king, write, print, and publish, or cause to be written, printed, and published, one seditious and venomous book, entitled, *The Child's Instructor, or a New and Easy Primer*; wherein are contained by way of question and answer these damnable positions, contrary to the book of common prayer and the liturgy of the church of England; that is to say, in one place you have thus written:—

Q. Who are the right subjects of baptism?

A. Believers, or godly men and women, who make profession of their faith and repentance.

In another place you have wickedly and maliciously written these plain English words:—*Q.* Why may not infants be received into the church now as they were under the law? *A.* Because the fleshly seed is cast out. Though God under that dispensation did receive infants in a lineal way by generation; yet he that hath the key of David, that openeth and no man shutteth, and shutteth and no man openeth, hath shut up that way into the church, and opened the door of regeneration, receiving in none now but true believers.

Q. What is the case of infants?

A. Infants that die are members of the kingdom of glory, though they be not members of the visible church.

Q. Do they then that bring in infants in a lineal way by generation err from the way of truth? *A.* Yea, they do; for they make not God's holy word their rule, but do presume to open a door that Christ hath shut, and none ought to open.

“Also in another place thou hast wickedly and maliciously composed a short confession of the Christian faith, in which thou hast affirmed this concerning the second person in the blessed Trinity, in these plain

English words:—I also believe that he rose again from the dead, and ascended into heaven above, and there now sitteth at the right hand of God the Father; and from thence he shall come again at the appointed time to reign personally on the earth, and to be judge of the quick and the dead.

In another place you have maliciously and wickedly written these words:—*Q.* How shall it go with the saints? *A.* Very well: it is the day they have longed for. Then shall they hear the sentence, Come ye blessed of my Father, inherit the kingdom prepared for you; and so shall they reign with Christ on the earth a thousand years, even on Mount Sion in the New Jerusalem; for there will Christ's throne be, on which they must sit down with him.

“In another place thou hast wickedly and maliciously affirmed these things concerning true gospel ministers, in these plain English words following:—Christ hath not chosen the wise and prudent men after the flesh, not great doctors and rabbies; not many mighty and noble, saith St. Paul, are called; but rather the poor and despised, even tradesmen and such like, as were Matthew, Peter, Andrew, Paul, and others. Christ's true ministers have not their learning and teaching from men, or from universities, or from human schools; for human learning, arts and sciences, are not essential in order to the making of a true minister, but only the gift of God which cannot be bought with silver and gold. And also as they have freely received the gift of God, so they do freely administer: they do not preach for hire, for gain or filthy lucre. They are not like false teachers who look for gain from their quarter; who eat the fat and clothe themselves with the wool, and kill them that are fed. Those that put not into their mouths they prepare war against. Also they are not lords over God's heritage: they rule them not by force nor cruelty;

neither have they power to force and compel men to believe and obey their doctrine, but only persuade and entreat. This is the way of the gospel as Christ taught them.—Many other things hast thou seditiously, wickedly, and maliciously written in the said book, to the great displeasure of Almighty God, the scandal of the liturgy of the church of England, the disaffection of the king's people to his majesty's government, the dangers of the peace of this kingdom, to the evil example of others, and contrary to the statute in that case made and provided.

The indictment being read, the clerk said, How say you, Benjamin Keach? Are you guilty or not guilty? To this Mr. Keach replied, the indictment is very long: I cannot remember half of it, nor have I been accustomed to plead to indictments. I desire to have a copy of it, and liberty to confer with council about it, in order to put in my exceptions; and then I shall plead to it.

“The judge addressing Mr. Keach, said, It is your intention to delay your trial till the next assizes. No, my lord, said Mr. Keach: I have no design by this to delay my trial. The judge answered, I will not deny you what is your right, but you must first plead to the indictment, and afterwards you shall have a copy of it. Mr. Keach replied, I desire I may have a copy of it before I plead, in order to put in my exceptions against it.

Judge. You shall not have it before you plead, guilty or not guilty.

Keach. It is what has been granted to others.

Judge. You shall not have a copy of it first; and if you refuse to plead guilty or not guilty, I shall take it pro confesso, and give judgment against you accordingly.

When Mr. Keach saw that he was thus overruled by the judge, and that he was denied his rights as an Englishman, he pleaded not guilty.

After the trial, the judge sum-

med up the evidence, and gave his charge to the jury; wherein he endeavoured to incense them against the prisoner, as he had done before in his charge to the grand jury.

The jury having received their charge, withdrew, and stayed for some hours. At length one of the bailiffs who attended them came and told the judge that the jury could not agree.

But, said the judge, they must agree. The bailiff replied, that they desired to know whether one of them might not speak to his worship about something whereof they were in doubt. Yes, *privately*, said the judge; and ordered that one should come to him on the bench. When the officer had fetched one of them, the jurymen was set upon the clerk's table, and the judge and he whispered a great while; and it was observed that the judge having his hands upon his shoulders would frequently shake him as he spake to him.

Upon the person returning, the whole jury quickly came in; and being according to custom called over by their names, the clerk proceeded.

Clerk. How say you? Is Benjamin Keach guilty of the matter contained in the indictment against him, or not guilty?

Foreman. Guilty in part.

Clerk. Of what part?

Foreman. In the indictment he is charged with these words: When the thousand years shall be expired, then shall all the rest of the *devils* be raised: but in the book it is, “then shall the rest of the *dead* be raised.”

Clerk. Is he guilty of the indictment, that sentence excepted?

One of the jurymen said, I cannot in conscience find him guilty, because the words in the indictment and the book do not agree.

Judge. That is only through a mistake of the clerk, and in that one sentence only. You may find him

guilty of all, that sentence excepted: but why did you come in before you were agreed?

Foreman. We thought we had been agreed.

Judge. You must go out again and agree. And as for you that say you cannot in conscience find him guilty, if you say so again without giving reason for it, I shall take an order with you.

Then the jury withdrew, and in a little time returned again and brought in this verdict; that he was guilty of the indictment, that sentence wherein *devils* is inserted instead of *dead* only excepted.

After the jury had returned a second time, Mr. Keach was called to the bar, and the judge proceeded and passed sentence as follows.

Judge. Benjamin Keach, you are here convicted for writing, printing, and publishing a seditious and schismatical book, for which the court's judgment is this, and the court doth award, That you shall go to gaol for a fortnight without bail or mainprize; and the next Saturday to stand upon the pillory at Aylesbury in the open market, from eleven o'clock till one, with a paper upon your head with this inscription: *For writing, printing, and publishing a schismatical book, entitled, The Child's Instructor, or a New and Easy Primer.* And the next Thursday, to stand, in the same manner and for the same time, in the market at Winslow; and then your book shall be openly burnt before your face by the common hangman, in disgrace of you and your doctrine. And you shall forfeit to the king's majesty the sum of twenty pounds, and shall remain in gaol until you find sureties for your good behaviour, and for your appearance at the next assizes; then to renounce your doctrines, and make such public submission as shall be enjoined you. Take him away, keeper!

Keach. I hope I shall never renounce those truths which I have written in that book.

Clerk. My lord, he says that he shall never repent. The judge making no answer to this, the gaoler took him away.

It is unnecessary to make any remarks on the arbitrary manner in which this trial was conducted, and on the means by which the verdict was extorted. The common prayer-book was now the standard of truth, and was placed upon a level with the statute law of the kingdom. Surely none could have expected that a Protestant judge would have sentenced any person to such a punishment for such conduct. But "the wicked walk on every side when the vilest of men are exalted," and therefore it was not difficult to procure a jury suited to such a purpose.

The attempts made to obtain a pardon, or a relaxation of this severe sentence, were ineffectual; and the sheriff took care that every thing should be punctually performed. He was accordingly kept close prisoner till the Saturday, and agreeably to his sentence was brought to the pillory at Aylesbury. Several of his religious friends and acquaintances accompanied him thither; and when they expressed their sorrow for his hard case, and the injustice of his sufferings, he said with a cheerful countenance, *The cross is the way to the crown.* His head and hands were no sooner fixed in the pillory, but he began to address himself to the spectators to this effect.—Good people, I am not ashamed to stand here this day, with this paper on my head. My Lord Jesus was not ashamed to suffer on the cross for me; and it is for his cause that I am made a gazing-stock. Take notice, it is not for any wickedness that I stand here; but for writing and publishing his truths, which the Spirit of the Lord hath revealed in the holy scriptures.

A clergyman who stood by could not forbear interrupting him, and said, It is for writing and publishing errors; and you may now see what your errors have brought you to.

Mr. Keach replied, Sir, can you prove them errors? But before the clergyman could return an answer, he was attacked by some of the people, who told him of his being "pulled drunk out of a ditch." Another upbraided him with having been found "drunk under a haycock." Upon this the people, turning their attention from the sufferer in the pillory, laughed at the drunken priest, insomuch that he hastened away with the utmost disgrace and shame.

After the noise of this was over, the prisoner began to speak again, saying, It is no new thing for the servants of the Lord to suffer and be made a gazing-stock; and you that are acquainted with the scriptures know that the way to the crown is by the cross. The apostle saith, "that through much tribulation we must enter into the kingdom of heaven;" and Christ saith, "He that is ashamed of me and of my words, in an adulterous and sinful generation, of him shall the Son of Man be ashamed, before the Father, and before the holy angels." But he was frequently interrupted by the gaoler, who told him that he must not speak; and that if he would not be silent, he must force him to it. After he had stood some time silent, getting one of his hands at liberty, he pulled his bible out of his pocket, and held it up to the people; saying, Take notice, that the things which I have written and published, and for which I stand here this day a spectacle to angels and to men, are all contained in this book, as I could prove out of the same, if I had opportunity.

The gaoler again interrupted him, and with great anger enquired who gave him the book. Some said that his wife gave it him. The good woman stood near him all the time of his being in the pillory, and frequently spoke in vindication of the principles for which he suffered. But Mr. Keach said that he took it out of his pocket. The gaoler then

took it from him, and fastened up his hand again. It was impossible however to keep him from speaking, for he began again and spoke as follows.

"It seems that I cannot be suffered to speak to the cause for which I stand here; neither could I be suffered to speak the other day; but it will plead its own innocence, when the strongest of its opposers shall be ashamed. I do not speak this out of prejudice to any person, but do sincerely desire that the Lord would convert them and convince them of their errors, that their souls may be saved in the day of the Lord Jesus. Good people, the concernment of souls is very great, so that Christ died for them; and truly a concernment for souls was that which moved me to write and publish those things for which I now suffer, and for which I could suffer far greater things than these. It concerns you therefore to be very careful, otherwise it will be very sad with you at the revelation of the Lord Jesus from heaven, for we must all appear before his tribunal." Here he was again interrupted, and forced to be silent a considerable time; but at length he ventured to speak again. "I hope (said he) the Lord's people will not be discouraged at my suffering. O, did you but experience the great love of God, and the excellencies that are in him, it would make you willing to go through any sufferings for his sake. And I do account this the greatest honour that ever the Lord was pleased to confer upon me."

After this he was not able to speak much more, for the sheriff came in great rage, and said, if he would not be silent he should be gagged; and the officers were ordered to keep the people at a greater distance from him, though they declared they could not do it. After a long silence he ventured to speak again. "This, said he, is one yoke of Christ's, which I experience

is easy to me, and a burden which he doth make light." Finding he could not be allowed to speak, he kept silence until the two hours were expired, except uttering this sentence: "Blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of heaven." When the full time according to his sentence was ended, the under keeper lifted up the board of the pillory; and as soon as his head and hands were at liberty, he blessed God with a loud voice for his great goodness towards him!

On the Saturday following he stood in the same manner and for the same time at Winslow, the town where he lived, and had his book burnt before him according to the sentence.

Crosby says, he was not able to obtain any particulars of this good man's behaviour at Winslow, and

for the account here given he was indebted to a person who was present, and who wrote the relation on the spot. This person remarked several things which proved the malice of his persecutors; as that he stood in the pillory two hours to the minute, which was a more strict execution of the sentence than he ever witnessed either in town or country. That others always had their hands at liberty; but Mr. Keach's were carefully kept in the holes almost all the time, which must have made his sufferings the more painful. Thus, said he, *judgment is turned away backward, and justice standeth afar off; for truth is fallen in the streets, and equity cannot enter. He that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment.*

(To be continued.)

Religious Communications.

THE DISCIPLINE OF THE PRIMITIVE CHURCHES.

(Concluded from page 92.)

WE cannot enumerate all the particular cases which fall under the cognizance of a Christian church, but shall mention a few which are recorded in the Scriptures for our imitation.

A departure from the faith of the gospel, or any of its leading doctrines, is an object of Christian discipline.—"I would they were even cut off that trouble you—I have a few things against thee, because thou hast them that hold the doctrine of Balaam—so hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.—A man that is an heretic, after the first and second admonition reject, knowing that he that is such is subverted, and sinneth, being condemned of himself." Gal. v. 12. Rev. ii. 14, 15. Tit. iii. 10.

It is worthy of notice, that the only passage in the New Testament wherein heresy is introduced as an object of discipline, makes no mention of any thing as composing it but what relates to the principles of the party. It may be supposed, that those who were accounted heretics by the apostles were as impure in their lives as they were antichristian in their doctrine, and that they were commonly disturbers of the peace and unity of the churches: but however this might be, neither of these evils are alleged as the reason for which the heretic was to be rejected. All that is mentioned is this: "He is subverted, and sinneth, being condemned of himself."

He is 'subverted;' that is, his professed faith in the gospel is in effect overturned, or rendered void; con-

sequently he requires to be treated as an unbeliever. He is 'condemned of himself;' that is, the gospel being a consistent whole, he who rejects some of its leading principles, while he professes to retain others, is certain to fall into self-contradiction; which if clearly pointed out in a 'first and second admonition,' and he still persist, he will be compelled obstinately to shut his eyes against the light, and thus 'sin' against the dictates of his own conscience.

It has been asked by persons who disapprove of all church proceedings on account of difference in religious principles, Who is to judge what is heresy? We answer, Those who are to judge what is immorality in dealing with loose characters. To suppose it impossible to judge what heresy is, or to deny that the power of so deciding rests in a Christian church, is to charge the apostolic precept with impertinence. It is true, the judgment of a church may be erroneous, as well as that of an individual; and it becomes them in their decisions to consider that they will all be revised at the great day: but the same may be said of all human judgment, civil or judicial, to which no one is so void of reason as on this account to object.

It has been farther objected, that censuring a person on account of his religious sentiments invades the right of private judgment, is inconsistent with the liberty of the gospel, and contrary to the leading principles on which Protestants have separated from the church of Rome, and Protestant Dissenters from the church of England. The right of private judgment, while we claim no connexion with others, is an undoubted right. We may be Christians, infidels, or atheists, and none but God has any control over us: but if we desire the friendship and esteem of good men notwithstanding, or claim admission to a Christian church; or should we be in it already, and claim a right to con-

tinue our situation, surely they would not be obliged to comply. If so, our right of private judgment must interfere with that of others, whose judgment tells them that there can be no fellowship between light and darkness, or communion between him that believeth and an infidel. If the liberty of the gospel consists in a right of fellowship with Christian churches, whatever be our principles, it will follow not only that unbelievers may claim visible communion with believers; but that no exclusions for immorality can be justified, provided the party insists that his sentiments are in harmony with his practice. There is a great variety of opinion as to what is morality, as well as to what is truth. One loose character believes in polygamy, another in concubinage, and a third can see no harm in fornication, nor even in adultery, provided it be undiscovered.*

If the churches of Rome and England had done nothing more than exclude from their society those characters whom they considered as deviating from the first principles of the gospel, without subjecting them to civil penalties or disabilities, however we might have disputed the truth of their doctrine, we could not justly have objected to their discipline. We should suppose, that the separation of Protestants from the one, and of Protestant dissenters from the other, was for the sake of enjoying a purer church state, wherein they might act up to the laws of Zion's King; and not that they might live as though there were no king in Israel, which is the case where every man does that which is right in his own eyes.

In cases of notorious and complicated wickedness it appears, that in the primitive churches immediate exclusion was the consequence. In the case of the incestuous Corinthian, there are no directions given for his being admonished, and excluded only in case of his being incorrigibly

* Such was the morality taught by Mr. Hume.

impenitent. The apostle determined what should be done—"In the name of the Lord Jesus when ye are gathered together to deliver such a one unto Satan." We cannot but consider it as an error in the discipline of some churches, where persons have been detected of gross and aggravated wickedness, that their exclusion has been suspended, and in many cases omitted, on the ground of their professed repentance. While the evil was a secret, it was persisted in; but when exposed by a public detection, then repentance is brought forward, as it were in arrest of judgment. But can that repentance be genuine which is pleaded for the purpose of warding off the censures of a Christian church? We are persuaded it cannot. The eye of a true penitent will be fixed on the greatness of his sin, and he will be the last to discern, or talk of his repentance for it. So far from pleading it in order to evade censure, he will censure himself, and desire nothing more than that testimony may be borne against his conduct for the honour of Christ.

But allowing that repentance in such cases is sincere, still it is not of such account as to set aside the necessity of exclusion. The end to be answered by this measure is not merely the good of the party; but the 'clearing' of a Christian church from the very appearance of conniving at immorality; and which cannot be accomplished by repentance only. Though Miriam might be truly sorry for her sin in having spoken against Moses, and though she might be healed of her leprosy, yet "the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days; and after that let her be received in again." Num. xii. 14.

We do not suppose, however, that every notorious fault requires immediate exclusion. The general rule given is—that notorious evils

should meet with a public rebuke. "Them that sin, rebuke before all, that others also may fear." 1 Tim. v. 20. But this proceeding does not appear to amount to exclusion; it is rather of the nature of a censure or reprimand, accompanying an admonition. To us it appears, that the circumstances attending a sin ought to determine whether it require immediate exclusion, or not. If these be highly aggravating; if there appear to have been premeditation, intention, and perseverance in the crime, put away from amongst yourselves that wicked person; but if circumstances extenuate, rather than heighten the evil, solemn admonition, accompanied with rebuke, ought to suffice, and no exclusion to follow but in case of incorrigible impenitence.

There are also faults which do not come under the denomination of notorious sins, wherein directions are given for recovering the offenders without any mention being made of exclusion, either immediate or ultimate. There is perhaps in all the churches a description of men whose characters are far from being uniformly circumspect, and yet not sufficiently irregular to warrant their being separated from communion. They are disorderly walkers; busy-bodies in other men's matters, while negligent of their own; in a word, unamiable characters. Now those that are such we are directed to exhort, and charge that they conduct themselves as becometh Christians. If after this they continue disorderly, observe a degree of distance in your conduct towards them; withdraw your intimacy; let them feel the frowns of their brethren: yet be not wholly reserved, but occasionally explain to them the reasons of your conduct, affectionately admonishing them at the same time to repentance and amendment of life. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every broth-

er that walketh disorderly, and not after the tradition which he received of us.—For we hear that there are some who walk among you disorderly, working not at all, but are busy bodies. Now them that are such we command, and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. And if any obey not our word by this epistle, note that man, and have no company with him that he may be ashamed: yet count him not as an enemy, but admonish him as a brother.” 2 Thess. iii 6—15. If churches were to consult only their own reputation, they would often discard such persons at an early period: but where there is reason to hope that the heart is right in the main, great forbearance must be exercised, and long perseverance in endeavouring to recover. How many imperfections were discovered in the conduct of the twelve apostles, while their Lord was with them, and what an example of forbearance has he left us! One character reclaimed is of greater account and more to the honour of a Christian church, than many discarded.

Finally, a watchful eye upon the state of the church, and of particular members, with a seasonable interposition, may do more towards the preservation of good order than all other things put together. Discourage whisperings, backbitings, and jealousies. Frown on tale bearers, and give no ear to their tales. Nip contentions in the bud. Adjust differences in civil matters among yourselves. Bring together at an early period those in whom misconception and distrust have begun to operate, ere ill opinion ripen into settled dislike. By a frank and timely explanation in the presence of a common friend, that may be healed in an hour, which if permitted to proceed, a series of years cannot eradicate. Be affectionately free with one another. Give tender and faithful hints where it appears to

you that one of your brethren is in danger of being drawn aside from the principles or spirit of the gospel. Let all be given, from their first entering into connexion with you, to expect them. If any one take offence at such treatment, give him to understand that he who cannot endure a caution or a reproof, is unfit for Christian society; and is in the utmost danger of falling into mischief.

The free circulation of the blood, and the proper discharge of all the animal functions, are not more necessary to the health of the body, than good discipline is to the prosperity of a community.

If it were duly considered how much the general interests of religion, and even the salvation of men, may be affected by the purity and harmony of Christian churches, we should tremble at the idea of their being interrupted by us. The planting of a church in a neighbourhood where the gospel is preached, and the ordinances of Christ administered in their purity, is a great blessing. It is a temple reared for God, in which he deigns to record his name, to meet with his humble worshippers, and to bless them. We have seen churches of this description, in the midst of a career of spiritual prosperity, edifying one another in love, and gathering souls to the Redeemer's standard, all, in a little time, blasted and ruined by some unhappy event that has thrown them into disorder. One of the members, it may be, has acted unworthily—he is reprovèd—his relations or particular acquaintances take upon his side—discipline is interrupted—the church is divided into parties—hard things are said on both sides—the bond of love is broken—tender minds are grieved, and retire—worship is but thinly attended, and the enjoyment of it is vanished—God's friends mourn in secret, and his enemies triumph, saying, ‘Aha! so would we have it!’ Truly it is a serious thing to occasion the ruin

of a church of Christ! "If any man defile the temple of God, him shall God destroy!"

For the Am. Bap. Mag.

ADDRESS TO THE BAPTISTS ON COMMUNION.

Esteemed brethren,

THE exhortations of the apostles are, that we *stand fast, and hold the traditions we have been taught by them, and that we earnestly contend for the faith which was once delivered to the saints*; and the apostle Paul praised the Corinthian brethren, that they remembered him, and had kept *the ordinances as he delivered them*:* but in this age of reason we hear a very different language; away with doctrine, creeds, and sentiments, is the cry of many; and charity, fellowship, and union, answer all things. Probably the greater part of experienced Christians in the world, hold the leading truths of Christianity much as you do; but it is to be regretted, that so large a portion of them, are indirectly (though we trust not intentionally) undervaluing the precious institutions bequeathed us, by our dear Saviour in his last testament. Believers' baptism considered as opposed to infant baptism and sprinkling, has long been a subject of much agitation; and when every effort to shake its validity has failed, then its non-importance is urged, and general communion proclaimed as umpire in all differences respecting religious principle.

Some, who profess believers' baptism and immersion, have arranged themselves with our opponents, and preach and print against, what we believe to be the order of the first churches of Christ. Particular communion seems to be very offensive to them, and to brethren of other denominations; and great exertions are made to deliver you from that necessary and scriptural regulation. Valuing therefore as the writer does

the order of God's house, and being desirous that you may still enjoy the peculiar satisfaction of *observing all things, whatsoever Christ has commanded you*, he presumes to address you in this manner. A laboured discussion of the subject is not to be expected; but a candid and honest statement of the principal reasons, why he adheres to our present limited communion, is all that is intended.

The first and capital reason, and involving all the rest, is, that particular communion appears to have been the apostolic practice, and the opposite proceeding wholly unscriptural. It is easy to evince, that the apostles generally baptized those they received to fellowship; and their general rule must be considered universal, unless some exception can be pointed out. It is evident that three thousand of the church at Jerusalem were baptized in one day. And as that was the first Christian church ever constituted, it may be regarded as a pattern for the rest. Those in the city of Samaria, who believed Philip's preaching concerning the kingdom of God and the name of Jesus, were baptized both men and women. Here it seems, that all, who in a credible manner professed faith, were baptized; and Peter and John were afterwards sent for their farther instruction, and probably to bring them into regular church order. Many of the Corinthians hearing, believed, and were baptized, and a famous church was formed in that city. The church at Rome appears to have been composed of baptized persons, for they were buried with Christ *by baptism*. The same may be noticed of the church at Colosse. We are told of the baptism of some in the churches at Ephesus, Philippi, and Cesarea. And the brethren scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, which countries undoubtedly comprehended a great number of churches, were figuratively saved *by baptism*—were bap-

* 2 Thess. ii. 15. Jude 3. 1 Cor. xi. 2.

tized upon their profession of faith in Christ.* And where was the church, which was made up of unbaptized persons, or had one such member belonging to it?

It is not pretended, that we can directly prove the baptism of every individual received into the first churches; but this is certain, that all believers were commanded by Christ to be baptized, and that it was the general practice to baptize those, who professed regeneration. Hence we may safely conclude, that, unless the apostles were disobedient to their divine Master, and practised contrary to their own injunctions, they received none to fellowship without baptism: especially as no hint of their doing so is given in the New Testament.

We have not particular information, that every member in the Baptist churches in Boston has been baptized; but from their known principles, and from the knowledge we have of their usual manner, it is no presumption to conclude, that every individual has submitted to that sacred ordinance. But should it be found, that some have been received without baptism, it would only follow, that they had acted contrary to their declared sentiments, and general practice; but such an inconsistency in their conduct we shall not admit without evidence, and much less of the apostles. If our opponents know of a single instance of the reception of an unbaptized person into the primitive churches, or to their communion, or a precept for so doing, they will oblige us much by producing it. But as the general rule was to receive into special union by baptism, until some exception can be produced, we rest satisfied, that no unbaptized person ought to be admitted into the church, or to the Lord's table.

My second reason is, that to admit unbaptized persons into the church,

or to the communion table, is greatly to undervalue that precious ordinance; while it lays undue stress upon the Lord's supper. Baptism was instituted by Christ, and repeatedly enjoined by his inspired ministers. Our Lord set us the example himself—it is significant of his death, burial, and resurrection,—of our death to sin and resurrection to spiritual life,—and of our being washed from our sins. In a word, it is putting on Christ, and devoting ourselves to him † These are valuable uses, and must render the institute necessary and important.

When the first administrator declined performing this service for the Saviour, on account of his own unworthiness, the humble Jesus would not be denied, notwithstanding the *sincerity* of John, and his plausible excuse; but he insisted upon it as necessary to *fulfil all righteousness*. Our Lord does not appear to have treated the subject so indifferently as many do, when they are pleading the cause of general communion. He soon set his disciples about that solemn work, and in his last and great commission, he commanded them to teach all nations and *baptize them*. In the first discourse delivered after the ascension of their Lord, Peter exhorted the wounded in spirit to repent and be baptized *every one of them*. When the Holy Ghost had fallen on Cornelius and his friends, the apostle immediately suggested the propriety of their submitting to the sacred rite, and *commanded them to be baptized* in the name of the Lord Jesus. No sooner had Saul of Tarsus given evidence of genuine faith, than Ananias *commanded* him to be baptized; and in words that hinted a gentle reproof, at least they were calculated to rouse his attention directly to the subject, and he straightway obeyed.‡

These statements being properly

* Acts ii. 41. viii. 12. xviii. 8. Rom. vi. 4. Col. ii. 12. Acts x. 47, 48. xvi. 15, 33. xix. 3. 1 Pet. i. 1. iii. 21.

† Rom. vii. 4, 5, 11. Acts xxii. 16. Gal. iii. 27. ‡ Matt. iii. 14, 15. xxviii. 19. John iv. 2. Acts i. 38. x. 47, 48. xxii. 16.

noticed, it is evident without danger of mistake, that Christ and the apostles attached great importance to this first of Christian ordinances, and considered it as indispensable for all who believe, and have opportunity to obey. But the plea for general communion hangs much on the non-importance of baptism; and it is continually urged upon us to dispense with it, for the sake of union. And we do not escape, in some instances, severe treatment, because we cannot hold the solemn and delightful institute as indifferently as our neighbours.

But while the value of baptism is thus diminished in order to enforce open communion, the Lord's supper is esteemed almost every thing. We may dispense with the former, and meet with applause; but to withhold the communion from others on account of any thing short of impiety is deemed almost unpardonable. Why should it be so, that the Lord's supper should be made so much of, and baptism so little, seeing the latter is equally an ordinance of Christ, and much more said about it in the scriptures.* Why should it be so criminal to make as much of baptism as of the Lord's supper? What more dreadful consequences follow from omitting the communion, than from omitting baptism? I can assign no reason for this partiality, but that we are more concerned for our own respectability and feelings, and for those of others, than for the honour and pleasure of our great Law-giver and common Saviour.

We prize much the ordinance of the supper, we can by no means dispense with it, when it can in a proper manner be attended to; but should it be so modelled as to be accommodated to the opinions of every denomination of Christian professors, it would lose its excellence in our view. We freely own, that we do not wish to magnify it at the

expense of the other ordinance, equally sacred and useful. In that case we might say of it as Paul did on another occasion, "This is not to eat the Lord's supper."† It loses its nature, when essentially changed from its original intention.

Thirdly. Open communion implicitly encourages a neglect of gospel institutions, and practically sanctions that as baptism, which we conscientiously believe, as such, is wholly unscriptural. Now if we may dispense with one command of Christ, why not with another? And if we may change one ordinance, why not another? If I am indulged in my indifference to one institution, it will encourage me to treat another in the same way, unless I have some sinister ends to serve.

But the general plea among our Pedobaptist brethren, is, that infant baptism, in which sprinkling is substituted for immersion, ought to be allowed by us, on account of the *sincerity* of the persons who practise it‡. We freely acknowledge the piety and sincerity of many Pedobaptists; yet if we admit them to our communion on that ground, we practically own that their *christening* is baptism, though perhaps not of the best kind; and thus they are encouraged to persevere in their mistake, and others are strengthened in the neglect of that duty, though convinced of the nullity of infant baptism, or never had any thing of the name applied to them. For if obedience in that particular is not binding upon others, why should it be upon me? And since others can be freely admitted to the Lord's table without scriptural baptism, why may not I? And since immersion is so offensive, as it is represented by some, it may be expected, that people will avoid it, when it can so easily be dispensed with.

Fourthly, General communion breaks over the distinction, that

* It is readily acknowledged, that when infant baptism is the subject of discussion, the importance of baptism to children is sufficiently magnified.

† 1 Cor. xi. 20.

‡ On this doctrine of sincerity, see Dr. Baldwin's reply to Mr. Noah Worcester. pp. 101, 118, 4th ed.

truth has made between a Christian church and the world. According to the gospel, a church ought to consist of regenerated persons, who are faithful in Christ Jesus; and distinguished from others by a profession of the doctrine of God our Saviour, by holy lives, and particularly by baptism, by which they visibly and solemnly *put on Christ*, and devote themselves to him, and which is required of all who profess his name. They are called to separate from the world, to be a peculiar people to the Lord, and to have no fellowship with the unfruitful works of darkness.*

Now it is evident, that those denominations, which hold to general communion, can have no regular and distinct limits to their external fellowship. For instance, evangelical congregational churches, must commune with pious members of some churches of their own name, with which they have but little union. They must also admit pious communicants from the church of England, and other national churches; and these are made up of the people in general without much regard to opinion or practice. Will the utmost stretch of charity allow us to hope, that one in five of the communicants is truly pious? There are but few, if any characters, too vicious to partake of their sacrament. Now in this view should the Baptists commune with a pious Congregationalist, or in evangelical churches of that order, it would form another link in the chain, that binds together the church and the world. According to this scheme of free communion, Baptists, Congregationalists, Methodists, Episcopalians of the church of England, and Lutherans, may all together partake of the sacred supper. Then it may be soberly asked, what are the limits of each church? Why congregate in separate bodies at all? Why any of us separate from

national churches, if we wish occasionally to commemorate a union with them? What is the difference between stated and occasional communion? If this general participation of the holy supper be a good thing, then the more of it the better. Let us not separate at all. But, says a late writer,† a “distinction is necessary between stated and occasional communion;” for great evils may arise from the former, but not so with the latter. He prefers that which is occasional, as not being attended with the disadvantages he had in view. This suggests to our imagination, that with all his charitable zeal, he felt a little the force of the old proverb, “Of two evils choose the least.”

From what has been said, it will follow, that merely to be baptized does not qualify for the Lord’s supper; but a profession of regeneration, and a belief of the truth, to keep the ordinances as instituted in the New Testament, and to observe all things whatsoever Christ has commanded. In fine, to be united in church order with others professing and maintaining these things.

Fifthly. To dispense with those scriptural requisites for admission to the Lord’s table, argues more regard for such as we esteem Christians, than love to the great Head of the church, or proper deference for his authority.‡ The plea for general communion rests much on the terms, love, charity, and such soothing language, and is generally addressed more to the feelings of the Christian, than to his understanding; but our tenderness is not rightly exercised, when we suffer it to lessen our attachment to the injunctions of

† Mr. Cummings’ Sermon on open communion.

‡ It is quite worthy of notice, that while the friends of restricted communion plead a regard to Christ and his authority, consistently with the sincerest affection for brethren who differ from them; their opponents dwell chiefly on charity for all Christians, their sincerity, and the unpleasantness of declining communion with them, &c. but love to Christ and a conscientious and careful attention to his directions are too much neglected in thus arguing on the subject.

the Saviour. We admire a spirit of love—God is love, and without it we are none of his; and we fondly embrace many in our hearts, whose examples we dare not follow in all things, nor encourage them in what we verily believe to be an error, nor extend our fellowship to them farther than they follow Christ. We own a greater affection and veneration for the precious Saviour, than for any of his children, or all of them together, however dear to us, or to him. We love them for his sake; and this very principle naturally prompts us not to indulge them in evil. Love to Christ induces the believer to follow him, and to discountenance every deviation from the straight* and narrow way he has pointed out; and the like affection for his people, stimulates to a tender faithfulness towards them, when they go astray, without the necessity of accommodating our religious principles or practice to their mistakes. We love their company, and long for it, as far as they will let us have it in the *good old paths*; but our regard for him, who is our captain, and who has gone before us, will not suffer us to decline the footsteps of the author and finisher of our faith, to follow mistaken brethren.

Now, brethren, as I cannot find that the apostles admitted any to the church, or to the Lord's table without baptism, and a profession of faith, and submission to the authority of Christ; and as open communion involves several things inconsistent with the original pattern of a gospel church; I am constrained to abide by our present rules of admission to the communion table, however reprobated by many professors, and by some I hold in great affection as the children of God. I cannot be indifferent respecting the outward qualifications for church membership, or for the Lord's table. And may I caution you to beware of every endeavour to divert

you from the precious regulations laid down in the word of God? Listen to every thing that is scriptural, but be determined against every thing else. Search the scriptures, and see if these things are not so. Prove all things, hold fast that which is good.

You are not to calculate upon finding in the Bible, that open communion is directly condemned, any more than that infant baptism is forbidden; for neither the one nor the other is a Bible topic. All you have to do, is to prove your own practice, as far as you carry it; and be careful to follow as far as the scriptures lead. You can easily prove the duty of baptizing believers, and of receiving such into the church, and to the communion table; and so far you may proceed with safety, and so far you ought to proceed. But if others think, that unbaptized persons ought to be admitted, or that infant baptism and sprinkling will answer the divine requirement, it is for them to prove from the scriptures the correctness of their opinions; for you are under no obligation directly to disprove them. Every thing of this nature, which is not warranted by the word of God, is already disproved. You are not therefore so much to look for what is said directly against general communion, as for what is said in its favour; and you are to regulate your conduct by what you find written; and not by what you cannot find. As to neglect the performance of what God has commanded in his word, is disobedience; so to go beyond what is written, is actual transgression, and inconsistent with a profession of unreserved subjection to Christ.

Finally, brethren, while you are zealous for the primitive order of the churches of Christ, you are to contend for it in the spirit of meekness and love. Be careful to deal tenderly with all who love our Lord Jesus Christ in sincerity, though they should dislike some things you

* Heb. xiii. 13.

hold dear. In treating with them, avoid unbecoming reflections, disobliging appellations, and ungenerous allusions; but in the language and spirit of the gospel, endeavour, as far as they have erred, to win

them to the simplicity there is in Christ.

I am, esteemed brethren,
respectfully and affectionately yours,
SIMPLICITAS.

REPORT OF THE TRUSTEES OF THE BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS, MAY 30, 1821.

It is a distinctive excellence of Christianity, that when it exerts its genial influence over the heart, it destroys the frost of human selfishness, and sets in motion those streams of kindness and charity which are designed and adapted to bless mankind. To form suitable channels in which these streams may flow, and to give them an extensive and beneficial direction, is the part of Christian wisdom.

Perhaps it would be assuming too much in behalf of the present age, to suppose that we are imbued with a purer spirit of benevolence than was possessed by Christians in former times. But the happier circumstances in which we are placed give us more leisure and means for doing good; the improvement which is visible in the general state of society, has opened to our view, and made easier of access, a larger field of benevolent effort, than was presented to our pious ancestors; and the facility with which we can unite in the formation and execution of plans for the advancement of the kingdom of Christ, gives us advantages which they did not possess. They were not destitute of benevolence, but from the peculiarity of their condition, forsaken, oppressed, and imprisoned by their fellow men, the tender concern which they felt for the salvation of others was like a living fountain of water confined in the bowels of the earth; or if it worked its way to the surface, was restrained, and diverted from its course, and thus prevented from uniting with kindred streams and diffusing its blessings to a wider ex-

tent. These considerations should check the feelings of self-gratulation, which may arise when we compare our exertions with what was done by the church in former ages; and lead us, now we are at rest from our enemies, to labour with all our might in prosecuting plans for evangelizing the world. The principles which made our predecessors in the faith willing to suffer for Christ, should make us voluntarily active for Christ. The holy love which caused them to take joyfully the spoiling of their goods, should induce us to give a portion of our goods for the promotion of the Saviour's cause. It is our favoured lot to live in a peaceful period of the church; we have liberty and means to labour for God; we should therefore be industrious in forming those channels which will give an extensive and efficient direction to the sympathies which exist in the hearts of the sincere disciples of Christ.

While we rejoice that many faithful servants of the cross have bid adieu to their country and kindred, and have passed over the mighty deep to make known the unsearchable riches of Christ among the heathen; and while we hope that Foreign Mission Societies will always be patronized and supported; we must be permitted to say that Domestic Missions have very powerful claims on the Christian public.

The population of our country is scattered over so large a tract of territory, that for a long time its spiritual wants in many parts can be supplied only by the labours of

missionaries. Had we even a sufficient number of ministers to give one to every thousand souls, one half of them could not become the settled pastors of congregations; for this obvious reason, there are vast districts where one hundred persons could not be regularly convened, and if they could be convened they could do but little, for supporting the gospel. However multiplied then the number of ministers might be, these small and impoverished assemblies in the wilderness must be assisted by the funds of Missionary societies, that are formed in populous towns and cities, or they must perish for lack of knowledge.

The founders of the Baptist Missionary Society of Massachusetts, were convinced of this affecting truth.—Hence they formed this channel of benevolence, which has conveyed the blessings of salvation to very distant parts of the United States. But as the channels of some of our large rivers are supplied by periodical freshets, and various tributary streams, so this channel of Christian philanthropy depends for its supplies upon the bounty of individuals and collective bodies of men. To encourage your co-operation in sending the tidings of mercy to the poor and destitute, we shall now lay before you our proceedings as a Board; and a brief detail of the labours and success of our Missionaries during the last year.

From a persuasion that a comparatively small field of labour would be better cultivated than one of undefined extent, the Board have directed their Missionaries to fix on some important places to which they should devote particular attention, and from which they might make preaching excursions as often as practicable during the term of their appointment. After much deliberation on the subject, the Board are satisfied that this is the most effectual method to attain the objects of this Society. In some

very destitute sections of the country, where there are perhaps six or eight churches, and all of them without a pastor; the Board have proposed to supply them with a Missionary for half the year, if they would make arrangements for his support the other half. The proposal has been cordially accepted. They are now favoured with the word and ordinances; and it is hoped the period is not far distant, when, instead of drawing from the funds of this Society, they will become helpers in the good cause.

In a few instances where it appeared of great importance to encourage churches which were making strenuous efforts to maintain the public worship of God, the Board have granted assistance. There is reason to believe, that the aid which has been thus afforded, has not only benefited the recipients, but will eventually subserve the cause of Missions.

In a letter from Hallowell in the State of Maine, after acknowledging with gratitude the kindness of the Board in affording such timely encouragement, the writer remarks, "There is now no doubt that the ministry will be constantly maintained, and that after the expiration of the year, assistance will not be needed from abroad. We are now building a meeting-house 67 by 50 feet. Our spiritual concerns also are prosperous. Our place of worship is constantly crowded; and it is no uncommon thing to see many in tears. We have reason to hope that many have serious impressions on their minds, which will terminate in their conversion. Some of our meetings have been solemn and awful as with the divine presence; and a divine power seems to attend the word." This is one instance in which the Board have assisted a feeble church to support a Christian minister, who, by his activity and zeal, has set in operation a series of measures, which may be productive of incalculable good.

Since the last annual meeting, the Rev. Isaac Case has spent three months in the service of your Society. His labours were chiefly confined to a destitute region, including a part of New Hampshire and Vermont. He informs us in his journal, That he preached and administered the Lord's Supper to an infant church in Montgomery, which had been constituted about ten months. This little church appeared very thankful for his visit. The following day he travelled about ten miles through dismal woods, and arrived at the western part of Belvidere. "Here," he says, "I found a few scattered inhabitants between the mountains, remote from the rest of the world. They seldom hear any preaching. I appointed a meeting, and some came several miles in a tedious snow storm to attend an evening lecture. The next day I went to the eastern part of the town, where I was kindly received. The people attended the lecture on a short notice. I believe they felt the force of divine truth, for they appeared as solemn as if they had been arraigned before their Judge. Surely this season will long be remembered. From this place I went to Craftsbury, Waldin, Hardwick, Barnet, and other towns, testifying the gospel of the grace of God; and enjoying much comfort in the Holy Ghost. I have in this journey visited many destitute places; where I found small Baptist churches, that gladly received the word. They sent their thanks to the Society for commiserating their situation; and expressed their sorrow, that it was out of their power to contribute to its funds."

Rev. Isaac Kimball had an appointment from this Board for six months. In conformity to the instructions which were given him, he has chiefly laboured in the State of New-Hampshire, and has also visited some adjoining places in the south-east parts of Vermont. He

had only fulfilled his first appointment of three months, when his last communication was received; but it contains facts which must be very gratifying to the friends of this Society. In his letter to the Board he remarks, "It is just thirteen weeks this evening since I alighted in Unity, on the borders of my missionary field. I met with a very cordial reception among the brethren and friends. I have spent my time principally in Claremont, Charleston, and Unity. I have, however, made short excursions to other towns; and have preached in Goshen, Newport, Cornish, Plainfield, and Grantham. Thrice I have visited and preached in different places in Vermont. In the prosecution of my labours, I have travelled, since my arrival, about 500 miles; have preached ninety-eight times; attended twenty-one other religious meetings, either for business or worship; have administered the Lord's supper four times; attended to the administration of baptism five times, and administered the ordinance to six persons; and have visited schools. I have reason to bless God that I see, as I trust, some appearance of good attending my feeble efforts. Although nothing very general has yet been manifested, still the way for a blessing, we hope, is opened, and the Lord's work begun. In Charleston there is a thronging attendance and a very solemn attention. In Unity there are two or three instances of hopeful conversion.

In Claremont is presented the most hopeful prospect. There were about 20 professors belonging to different Baptist churches scattered throughout the town. When I became acquainted with their number, strength and situation, I thought it best here in the name of our God, to set up a banner. Fourteen of these professors, together with three others that I had baptized, who had joined no church, agreed to unite in calling a council for the purpose. No

sooner had this little band of Christian heroes agreed to arise and go forward, than the Lord gave them victory. One person was baptized and added to them last Lord's day, and a powerful work of the Lord seems to be commencing. New cases of conviction appear at almost every meeting, and the number who have hopefully passed from death to life, is eight or ten, some of whom it now appears, had been under conviction several weeks."

Rev. Elisha Andrews has spent three months under the patronage of the Board. He devoted the most of this time to a few towns in the western part of Vermont; and in the counties of Warren and Clinton, in the State of New-York. He observes, "It would afford me much pleasure to be able to state to you any success of my labours in the conviction and conversion of sinners; but we know the seed must be sown before it will germinate and produce fruit." After preaching at Arlington, Wells, and several other towns in Vermont; Mr. Andrews proceeded to the head of Lake George, and delivered a number of discourses in Warrensburgh and its vicinity. At Plattsburgh, he says, "I preached twice in the Presbyterian meeting house, and once in the Cantonment. The soldiers behaved with great decency, and some of them were solemnly impressed. The commander invited me to give them another discourse, to which I agreed, and consequently I preached again to them on the ensuing Lord's day. From the time that I came into the county of Clinton, until I left it, I was constantly employed in visiting almost every accessible part of it; and preaching seven, eight, and nine sermons in a week; in all these labours I enjoyed more than usual strength and comfort. I delivered thirty-eight sermons in that county, besides attending to the formation of a Bible Society; spending two days in a council; and one

in a church meeting. This county extends about forty miles from the line of forty-five degrees, to the Sable River, and is generally settled from ten to twenty miles back from the Lake. It contains several considerable villages; but in all this extent of country, there are only four Presbyterian and two Baptist ministers; and one of them is an aged decrepit man, unable to go abroad. From the time that I left the county of Clinton, I travelled circuitously up the Sable River, and then across the county of Essex, to the Lake; preaching once a day, and sometimes twice. In several places where I preached, the attention was such as indicated an approaching revival of religion."

Rev. Edward W. Martin has performed missionary service for 3 months, in the State of New-York. As his journal exhibits an account of his labours and travels from day to day, it would be difficult to present a general statement of them in this Report. He appears to have been very indefatigable in the discharge of his duty, and to have preached the word in season and out of season to the poor and destitute, among whom he visited. Appearances in several places encouraged him to hope that the seed he had sown would be raised by the power of God. He closes his journal with the following remarks, "I have spent thirteen weeks in missionary service; preached seventy times; baptized five; broke bread once; and made many family visits. I have been kindly received in all places; and an effectual door has been opened for preaching the word. I am sensible that the collections I have made are very small; but I have done what I could. The article of money where I have travelled is scarcely known, except by name. The people have expressed much gratitude to the Society for remembering them. They wish still to be remembered; and promise, that if a change of times

takes place, they will remember the Society, and do something for the encouragement of missions. The region through which I have travelled is generally very destitute. I visited one place this winter, where I was informed there were but two Presbyterian and two Baptist ministers for the distance of one hundred miles." Mr. Martin used his endeavours to increase the circulation of the American Baptist Magazine, and to form Missionary Societies. He says, "The cry is still sounding in my ears, Come over and help us."

As the Board have not allowed their feelings to be governed by sectional prejudices, so they have prescribed no limits to their exertions, except the boundaries of the great and extensive country in which it is their happiness to live. Under the influence of feelings which will know neither East nor West, North nor South, they have given the longest appointment this year to a faithful and beloved brother, Rev. Edward Davenport, to preach in the State of Pennsylvania. He has fulfilled a mission of three months with evident tokens of the divine approbation; and has entered on another tour of 6 months at the request of your Trustees. The following extracts from his communication to the Board, will no doubt impart much pleasure. "Agreeably to your appointment, I set out from home on the 28th of August, and rode directly to the State of Pennsylvania. In my journey I passed through Smithfield, and Springfield, where I laboured two years ago. In Springfield there has been a church constituted since I was last with them. And in both towns the disciples appear stedfast in the faith. To the scattered inhabitants in the county of Tioga, I preached almost every day. I called at Delmar, where I assisted last year in constituting a small church. They had only heard one or two sermons since I was with them last

season, but they appear to have searched the scriptures, and to have grown much in the knowledge of God. They are loving and faithful brethren indeed. From Delmar," he says, "I passed into the counties of Potter and McKeen, west of the Alleghany mountains, where I calculated to spend most of my time; as I could not learn that there was a preacher of the gospel in either of the counties. I accordingly formed a circuit up and down the Alleghany River, and Potatoe creek." In this region Mr. Davenport preached from seven to eleven times a week; visited from house to house; and the people appeared to receive the word with all readiness of mind, and expressed their gratitude to God—and to the Board for sending them the word of life. At a place called Norwich settlement, the minds of many of the people appeared to be unusually impressed from the time he first laboured among them. The Spirit of the Lord appeared to operate on their hearts, and many were the subjects of deep and pungent convictions. One soul was hopefully brought to know the truth; the door appeared to be effectually opened for more labour in that place; and the good work seemed to be universal. Mr. Davenport remarks in his journal, "I was induced to stay two weeks longer than my first calculation, and had the satisfaction of baptizing eight on a profession of their faith." After taking his leave of them, and travelling fifteen miles through mud and woods, he was so tried in his mind concerning the destitute situation of this people, that he could not sleep during the greatest part of the night; he finally resolved to return. He says, "I continued preaching with them a week; and the Sabbath following I baptized seven persons. This is the Lord's doing, to him be all the glory." On his return, he baptized two persons in Potter county, who gave evidence of a work of grace in their

hearts. "Thus," says this laborious missionary, "hath the Lord preserved me through the dreary wilderness; where, in the name of my Master I have endeavoured to preach one hundred and sixteen times; baptized seventeen persons; and administered communion." In a communication of a recent date from Mr. Davenport, he informs the Board, that during the last sermon he preached in Potter county; 25 miles from the place where God had poured out his Spirit; three or four were pierced to the heart; and had been baptized by the Rev. Thomas B. Beeby. In a letter from the poor but grateful inhabitants of these counties, they desire him to inform the Board that they believe God will reward them in the world to come ten-fold, for sending the gospel to them. They say the work is great, and the change wonderful.

Rev. Benjamin Oviatt has been engaged in Missionary labour, for more than three months in the State of Pennsylvania. His time appears to have been diligently employed in preaching; visiting from house to house; and administering the ordinances of Christ. Among other particulars he states, that in Perry township, where he preached, he found an old man and his wife who had experienced religion; and had been waiting a number of years for an opportunity to be baptized. He describes that part of the country as being in a very deplorable condition, as to religious privileges. There are, he says, a few lonesome, scattered brethren and sisters, who had not seen a Baptist minister for five or six years. They meet as a church only twice a year, on account of their living at such a distance from each other. They had one of these meetings while Mr. Oviatt was there. Six persons came forward on that occasion to relate their experience, and the following Lord's day four of them were baptized, in the presence of a large and solemn assem-

bly. It was the first time that baptism was ever administered in this place. He remarks, "I appointed a meeting for the next Sabbath in Tuscarora valley. After sermon I repaired to the water, and baptized four. The following Friday we met fifteen miles from that place, on my way home. One man followed me fifteen miles on foot to be baptized; and four young women walked the same distance. Here I baptized two persons. The next day they walked four miles to Millerstown, where I preached to a large assembly, and baptized four candidates. It was the first time the ordinance of baptism had ever been administered in that place. In addition, he observes, to the meetings I have already mentioned, I have preached in many other parts of this truly destitute country, and have reason to believe that the Lord has blessed my feeble efforts. I have seen old saints rejoicing, while young converts were lisping forth the praises of the great Redeemer. I can never forget the morning when we were called to part from each other. Oh! the tears, and heart-rending sighs of those dear disciples of Christ. They fell on my neck—saying, dear Brother, how can we part with you? shall we ever see you again? do come and see us again. When I reflect on their situation, that they do not hear a sermon from year to year; I feel as though I could bid the world farewell, and go and preach to them."

Besides the above mentioned brethren, the following Ministers received appointments from the Board, for the respective periods affixed to their names.

	m.	w.
Rev. Henry Hudson	3	—
Ebenezer Nelson	—	6
John Ide	3	—
Thomas Conant	—	6
John Butler	—	6
Samuel Churchill	3	—
Jesse Coburn	—	10
Adam Wilson	3	—

	<i>m.</i>	<i>w.</i>
Amos Chase	3	—
Peter P. Roots	3	—
Henry Hale	3	—

Some of the persons to whom missionary appointments were offered, have not found it convenient to accept them; others are now pursuing their itinerary labours; and from others we hope soon to hear, that they went out in the fullness of the blessings of the gospel, and have returned to their families in safety and peace.

As the Board have the direction and control of the American Baptist Magazine, it may perhaps be expected, that they should take some notice of this work in their Report. It is with feelings of regret they have to state, that the number of copies now issued from the press, is considerably less than at the last annual meeting. The principal, if not the only reason which has been assigned by agents, who have given up the work, is, the great scarcity of money in the interior of the country. Probably other circumstances which it is not necessary to mention, have diminished the number of subscribers to the Magazine. The Board would avail themselves of this opportunity to express a hope, that it will receive increasing patronage. They would respectfully suggest to pastors of churches, and to others, who are decided friends to the work, whether they might not by some renewed exertions extend its circulation. It would not be proper for the Board to say much of the character of the work. Its readers will judge of it for themselves. But they may be permitted to state, it has been their prevailing desire to make it a vehicle of authentic and interesting religious intelligence, and to inscribe on its pages such original communications as were

likely to be most beneficial to its numerous patrons.

Amid their regrets, however, they have the pleasure of informing the Society, that five hundred dollars have already been received by their Treasurer since the last annual meeting, as clear profits from the Magazine.

The Board indulge a persuasion, that the facts which are brought to view in this Report, will supersede the necessity of any arguments to shew the practicability and importance of domestic missions. The great want of religious teachers in large, but thinly inhabited portions of our country—a want, which from the very nature of the case, can only be supplied by Missionaries, should lead Christians in populous and wealthy districts to ask themselves, whether the duty of furnishing this supply has been felt by them in any degree proportionate to its magnitude and their obligations. The Board rejoice that the objection, “you can do these poor scattered people no good,” is completely refuted. In proof of this, they confidently appeal to facts—good has been done—missionaries have entered the field. They have prayed and toiled. They have sown the seed, and watered it with their tears; they have watched its growth, and in due time they have reaped the fruit of their labours, and have returned home rejoicing. While these facts should dispel our fears and excite our gratitude, they should also, encourage us to make greater exertions. Allow us, brethren, in relation to the special objects of this Society, to beseech you in the language of the apostle: “Be ye not weary in well doing, for in due time ye shall reap, if ye faint not.”

Signed in behalf of the Board,

DANIEL SHARP, Sec’y

Missionary Intelligence.

BURMAN MISSION.

DEPARTURE OF MR. PRICE FOR INDIA.

THE following communication has been received from a correspondent at Salem.

THE Christian character should ever be distinguished for its zeal—for its faith in the promises of God, and for no distrust respecting the final accomplishment of his word in relation to the heathen. The mission to Burmah has at times looked gloomy: appearances unfavourable to the propagation of divine truth encircled our brethren: the change in the government of the country, from having a monarch who was comparatively mild in his reign, to one the very reverse: the necessity which our brethren were under of relinquishing for a time their public labours, and indeed in looking out for another station when they should be driven from *Rangoon*—was enough to fill their minds with extreme anxiety. Blind unbelief would say, Nothing can be accomplished *there*. The mission must be given up: all the labour bestowed, and expense incurred, are lost to the cause. But God, who is ever faithful, at this moment of severe trial, beamed upon them the light of his favour: ten persons were hopefully converted to God, and made profession of their faith in Christ, and some of them distinguished characters among the Burmans. Is brother Judson dismayed under this trial? Oh, no—still engaged for Burmah, and his whole soul rejoicing in the work. But should he, with his brethren, finally be compelled to retire to another station, yet Christians should rejoice that on that idolatrous spot, the seed of divine grace has been sown, and that it will there prosper—for the *mouth of the Lord hath spoken it*.

Animated with a measure of the same spirit, the Baptist Board of Foreign Missions in the United States, some time since determined to send out as a missionary, the Rev. JONATHAN D. PRICE, M. D. to join the mission at *Rangoon*. Mr. Price is a native of New-Jersey: about twenty-five years of age: and ardently engaged in the work of his divine Master. He received his education at Princeton college, and studied medicine under the patronage of the Baptist Board of Managers, in the University of Pennsylvania. While waiting for a conveyance to *Rangoon*, on the 20th of March last, Dr. Price was solemnly ordained to the work of an evangelist, in the Sansom street Baptist meeting-house, at Philadelphia. On this occasion the services were peculiarly interesting. The Rev. Thomas Griffin preached from Isaiah ix. 7. "*Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this.*" Rev. Dr. Staughton gave an affectionate and solemn charge, from Rev. ii. 10. "*Be thou faithful unto death, and I will give thee a crown of life,*"—and prayers were offered by Rev. Dr. Allison.

An opportunity offering at Salem, (Mass.) for a passage to Calcutta, Dr. Price left Philadelphia, with his lady and child, and arrived at Salem, on the 22d of May last, where they were most cordially received by their Christian friends. Their passage had been previously engaged, and the necessary arrangements made for their comfort. The visit of Dr. Price at Salem,

was rendered peculiarly interesting from the state of religion at the time. He attended several conference and prayer meetings, and on Wednesday evening, the 23d of May, he preached in the Baptist meeting-house a most solemn and appropriate sermon, from Exodus xiv 15 "*And the Lord said unto Moses, wherefore criest thou unto me? speak unto the children of Israel, that they go forward*" It appearing probable that the ship would sail on the ensuing Saturday, a special meeting for prayer was held at the Baptist vestry, in the morning, at 5 o'clock, on account of their departure. It was a time of love and much earnestness at the throne of grace. The mission, our dear brother and sister Price, were commended to God with much fervency, and the congregation united in singing the following Hymn from *Winchell's Selection*:—

YE Messengers of Christ,
His sovereign voice obey;
Arise! and follow where he leads,
And peace attend your way.
The Master whom you serve
Will needful strength bestow;
Depending on his promis'd aid,
With sacred courage go.
Mountains shall sink to plains,
And hell in vain oppose;
The cause is God's, and must prevail,
In spite of all his foes.
Go, spread a Saviour's fame;
And tell his matchless grace,
To the most guilty and deprav'd
Of Adam's numerous race.
We wish you in his name,
The most divine success;
Assur'd that he who sends you forth
Will your endeavours bless.

The ship not sailing on Saturday, Dr. Price had the satisfaction on the ensuing Lord's Day morning to witness the baptism of eight persons by the Rev. Mr. Bolles, being some of the fruits of the work of God in this place. It was now ascertained that the ship would sail in a few hours. Brother Price attended public worship at the Baptist meeting house for the last time in his native country. Much feeling was manifested on this interesting day. After the usual religious exercises of the morning, Brother Price rose and addressed the congregation as follows:

Before he bade a final adieu to his native shores, he said, he wished to state to those present, the exercises of mind by which he had been induced to devote himself to the missionary cause. It was now thirteen years since his attention was first directed to this subject. A short time previous, he had united himself to a Presbyterian church in —. The minister of that place, observing his zeal and activity, asked him one day whether he would wish to preach the gospel? "O, sir," he replied, "I am unworthy of such an honour." But, answered the minister, apart from the dignity of the office, would you wish to preach the gospel? Would you be willing to proclaim it where you would be exposed to daily insult and abuse? Would you proclaim it among the heathen? "I would with all my heart," was his reply. He began to prepare himself for the work. But now innumerable obstacles appeared in his path. How could he forsake his kindred and friends, and the sweets of civilized life, to become a companion of degraded and idolatrous heathen? The thought was agonizing; but yet some *must* make the sacrifice, or the heathen perish; and who rather than he should do this? This consideration, however, did not destroy his unwillingness. While he was a member of Princeton College, his prayer was not that his duty might be clearly indicated, but that it might not be his duty to leave his native land. For about five months, during which he continued in this determined opposition, he was wretched. As he approached the close of his twenty-first year, he resolved to set apart his next birth-day as a day of prayer, to ascertain, if possible, the will of the Lord respecting him. The time for a final decision had arrived. Toward the evening of that day, a friend, whom he had been desirous to see, and who is now publishing the news of salvation to the heathen, called upon him. The

visit was unexpected. He regarded it as a signal interposition of divine providence. In conversation with this friend, the objections which previous to that time had existed in his mind, were entirely removed. He determined to hesitate no longer, but engage with his whole heart in the work of evangelizing the heathen.

Soon after, in reading an account of the Baptist Mission at Calcutta, some doubts arose in his mind respecting baptism. He examined the subject, and became convinced that he had never been baptized. He accordingly joined a Baptist church. Since he formed his decision respecting his future course, which was a little more than four years ago, he could say he did not know of one day during which he had not been happy. He had decided respecting his future life *deliberately*, and by experience had been taught that the path of duty was the path of happiness. He could also look forward undismayed to the difficulties and trials which awaited him, for his heart confided in the faithfulness of him who had said, "*Lo, I am with you alway, even unto the end of the world.*" In view of the afflictions before him, he could say with Paul, "*None of these things move me, neither count I my life dear to me, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.*"

At twelve o'clock, brother and sister Price, with their child, were accompanied by a number of Christian friends to the wharf, (and would have been by nearly the whole congregation, had it not been ascertained that it was impracticable for them to arrive in season.) They immediately embarked on board of the ship *Acasta*, Capt. Cloutman, and sailed for *Calcutta*.

"Jesus! the banner of thy love,
I'll bear to darken'd climes afar,
And suppliant, look to thee above,
For strength to wage the Christian war."

Thy Star to Bethlehem led the sage,
To pour his offerings at thy feet;
May the same Star the world engage,
To make thy conquests all complete."

ENGLISH BAPTIST MISSION.

EXTRACT OF A LETTER FROM DR.
CAREY TO REV. DR. BALDWIN, DATED

Serampore, April 5, 1820.

My dear Brother,

I *H O P E* you will attribute my neglect of *writing* to any thing, except neglect of *you*. I cannot indulge a feeling of neglect towards brethren whose actions kindly declare that they are actuated by the same sentiments with myself, and though in a different sphere of action, are pursuing the same object that I have been pursuing for the greater part of my life, and which, I trust, is much more dear to me than life itself.

The accounts we receive from America are highly encouraging to us; and have the effect of stirring us up to greater exertions in the work of the Lord. What immense engines are now employed to spread abroad the knowledge of Christ, and to do good to men. Bible Societies, Missionary Societies, and benevolent associations diversified in almost every possible way, and directed to almost every possible object! Almost all these associations of men engaged in the same pursuit, almost all this combination of effort, almost all this vast appropriation of wealth; and almost all that good-will to others, that benevolence of feeling which pervades all denominations of Christians;—almost all these have appeared, and have grown up to their present magnitude, within the last thirty years. When I see the works already wrought, and look forward to the probable effects of the present efforts made for the establishment of our Redeemer's interest in the world, I can scarcely help anticipating the accomplish

ment of all the promises of God respecting the "glory that was to follow" the sufferings of Christ.

Your attempts have met with some reverses, particularly in the much lamented death of Brother Wheelock, but some Burmans have been converted and baptized. A footing, I trust, has been gained, and a commencement made, which will ultimately lead to the conquest of the Burman nation to our Lord Jesus Christ.

I am especially gratified with the attempts our American brethren are making to spread the gospel among the western Indians; I hope this will be persevered in, and that a growing interest for their conversion to the Redeemer will prevail. That field is exclusively yours, and I doubt not but you will feel the importance of cultivating it well. Give them the scriptures. Preach the gospel to them. Establish schools among them. "In the end ye shall reap if ye faint not."

Generally speaking, the gospel spreads on all sides in India, and circumstances are continually occurring, which must fill every heart with joy. Men are converted from the service of idols, and brought to the service of the true God. Institutions are formed for benevolent purposes, and meet with support surpassing our most sanguine expectations. Surely this is the hand of God.

We have lately been much impressed with the idea, that if ever the gospel has free course, it must be by the labours of those who are natives of the countries where it is published. This hath hitherto been the case in every country, and we must expect that it will always be so. We have, therefore, been desirous before our death to establish a College for the education of the natives, and especially of native Christians. The funds wanted will be considerable, but we have always found the Lord better than our expectations, and are encouraged to

cast our hope upon Him in this instance also. We have, therefore, purchased ground for this purpose, adjoining the mission premises, and have laid the foundation of a College, which we trust, will be erected within twelve months.

Our other departments proceed as usual. Mr. Ropes, whom you recommended to me, is now in Calcutta, very friendly indeed.

I am, dear brother,

affectionately yours,

W. CAREY.

SPEECH OF WILBERFORCE.

WE feel much pleasure in being able to lay before our readers some extracts from a speech delivered at the late Anniversary of the Bath Church Missionary Association, by that distinguished friend of Missions, William Wilberforce, Esq. M. P. We insert them, not merely on account of the tribute of affectionate respect paid to our venerable friend Dr. Carey, but in the hope that good will result from the diffusion of those excellent and impressive sentiments contained in the concluding part of the extract. We earnestly recommend them to the serious attention of our readers. We hope they will excuse us for adding, that if they should be *acted upon* by all who peruse our pages, the pecuniary difficulties of the Mission would instantly vanish.

[*Ed. Eng. Bah. Mag.*]

"I CANNOT look at India without peculiar delight: *there* we see the god of this world, having entrenched himself as it were within a line of circumvallation, having marked the territory as his peculiar domain, having drawn around him fences and barriers against the admission of heavenly light; and thus surrounded and intrenched, he seemed to bid defiance almost to the God of Love himself—triumphing both over the understandings and the hearts of his wretched victims, gaining a victory even over the instincts of our own common nature—for *there*, Sir, children were seen, not to support their aged parents, but to destroy them: *there*, even the

mothers were seen to sacrifice their darling infants by willingly exposing them to an untimely grave, throwing them to be devoured by sharks and alligators. *There* these things were going on; and going on, too, without exciting even a sentiment of disapprobation, or any feeling of revolt. But what a change do we *now* begin to witness even in that region which the god of this world seemed to have appropriated to himself! That chosen region has become as it were the arena of a grand and decisive conflict: there we now find the gleams of light beginning to penetrate in what was a wilderness, (nay, a million times worse than a wilderness;) symptoms of vegetation now begin to appear; and the desert begins to bloom and blossom like the rose, and exhibits every where freshness, fertility, and beauty.

"It happens here, also, that in the *means used* in effecting this great work, we see the marks of the Divine Hand. It would have been natural for us to expect that it would have been achieved in a very different way, by the united efforts of *many* religious Societies; but, in fact, we find these great effects to have been principally owing, *hitherto*, to the exertions of *one*, and that, in its origin at least, not the most rich or powerful; and one of its brightest and most useful ornaments a poor ignorant mechanic (I allude to Dr. Carey.) We see him, rising from that poverty and that ignorance to a degree of knowledge, and then to a degree of usefulness, which was scarcely ever before attained amongst the sons of men. When I see this, I seem to see a second time the god of this world foiled by the weapons of the Spirit; I seem to see an exemplification of that text, that 'the weakness of God is stronger than men, and the foolishness of God is wiser than men.' I see this giant Goliath vanquished by a peasant child with a sling and a stone, seeing, as I do,

Dr. Carey, from his knowledge and skill in the Asiatic languages, affording the greatest and most valuable assistance to the cause of Christianity, and rendered an instrument of diffusing perhaps ultimately more happiness than any of the sons of men who have been most distinguished as the benefactors of our species

"There is one consideration on this subject which I would beg to propose. I think mankind, in their way of viewing it, are apt to consider the support of Missions as if they had an option in the case. Now I must frankly state, that, *not to do to the very utmost of our power, both in substance and influence, and in every possible way to assist this cause, is to be wanting in our duty.* And it appears to me, that if we could see before our eyes, the cruel practices which still prevail in India (if I say less about Africa, it will not be thought that I think less,) I am persuaded that it would overcome the reluctance of any person who is unwilling to allow that it is our duty to do the best we can for the conversion of the Heathen. I am persuaded that this reluctance can only arise from these things being removed from our perception. It is because we do not witness these things, that we are slow in believing them. I said it was the duty of every one to do his very utmost in this cause; and I said this the rather, because we may urge that principle which is sanctioned by Divine Wisdom and Goodness, that it is not the *amount* of what is given, but the *motive* in every thing that is regarded by Almighty God. *That* thirty shillings, Sir William, which was given by that poor blind girl, of whom my friend told us, is a donation which I doubt not will occupy a principal place in the treasury of God. By Him, things are valued according to their true worth. By Him, I doubt not, that poor girl's contribution will be equally rewarded (might I not say more) than

the princely donations of the richest benefactor. Oh Sir! when we look still farther—when we look forward to those scenes when all the distinctions which prevail here shall be done away; when things shall assume their true colour and proper size; then only shall we estimate them according to their real worth. Why, Sir, to me it is a delight, that the *poor* are not excluded from contributing to these great and good objects; that the Almighty has given *them* the means of benefiting their fellow creatures: and I confess I know nothing that has ever struck my mind as more base and narrow, than under the pretence of sparing them their little subscriptions, to deprive them of this privilege, and thus, under the plea of kindness, to degrade them below that level which the common Parent of us all meant that they should occupy—to defraud them of the power of doing good to their fellow creatures: on the contrary, Sir, when they give according to their means, they assume the true dignity of their nature. Let *all* our exertions then be worthy of the cause in which we are engaged. And in truth, Sir, both you and I feel, it is with the more peculiar pleasure that we attend on occasions of *this* kind, because we can engage in *them* with such unmixed confidence and delight. It too often happens that even the path of duty is painful and dubious, and calls forth conflicting feelings; but, blessed be God, the path in which we *now* tread, is one in which we can go forward with freedom; find in it present peace and joy, with the assurance that it will conduct to happiness and glory. Thus we always find that Christianity scatters blessings on every side of her, in her progress from this world to another. In promoting such a cause, shall we be slothful or lukewarm in our efforts? Oh Sir! in that world to which I have just alluded, how languid will our *warmest* zeal ap-

pear, how unworthy our most strenuous exertions! Let us then go forward with increased earnestness, humbly assured that that same gracious Being who has hitherto so remarkably blessed us, will give still greater and better blessings, till at length all the poor wretched heathen shall be cheered with the knowledge of salvation, and we *all*, as the children of one common Parent, shall rejoice together."

[The following is the remarkable fact alluded to by Mr. Wilberforce in the previous page.]

LIBERALITY OF A POOR BLIND GIRL.

(From the London Missionary Register.)

A BLIND girl brought to a clergyman thirty shillings, for the Missionaries of the Society. The clergyman, surprised that she should offer him so large a sum, said to her, "You are a poor blind girl, you cannot afford to give thirty shillings to the Society." "I am indeed, Sir," said she, "as you may see, a blind girl; but not so poor, perhaps, as you may suppose me to be; and I think I can prove to you, that I can better afford to give these thirty shillings, than those girls can who have eyes." The clergyman was, of course, very much struck with her answer, and said, "I should be glad to know how you make that out." "Sir," she answered, "I am a basket maker; and being blind, I can make baskets as well in the dark as in the light. Now I am sure, Sir, in the last dark winter, it must have cost those girls that have eyes more than thirty shillings to buy candles to see to make baskets; and so I think I have proved that I can afford this money, and now I hope that you will take it all for the Missionaries."

Whose heart is not moved by such an instance of exalted Christian charity!

Religious Intelligence.

For the American Baptist Magazine.

REVIVAL OF RELIGION IN CAMILLUS, ONANDAGO COUNTY, N. Y.

Extract of a Letter to one of the Editors.

Rev. and dear Sir,

I FORMERLY wrote you from Middletown, Vermont. I lived in love and peace with that dear people almost 28 years, during which time we enjoyed four happy revivals. At length, several circumstances induced me to believe that it was my duty to remove to some other part of the vineyard of our Lord. We parted in love and peace. The separation was truly painful to both pastor and people.

I came to this place, and commenced my labours, January 1, 1818. The Church and Society were in a languishing state from various causes. I seemed to find myself in a wide missionary field. My labours were much solicited. Three or four lectures in a week would not supply the numerous calls. Previously to last winter, we had some little refreshings, and some small neighbourhood revivals, during which time fifty-one were added to this church; twenty-six by baptism, the rest by letter. The year past, there has appeared among Christians of various denominations, an unusual spirit of prayer for a revival of religion.

The fore part of last winter we had some trials in the church. Public worship was but thinly attended; and, among the people of the world, balls, parties, and sleigh rides, seemed to be the order of the day.

At length, God, who is rich in mercy, began a good work among us. Religious meetings were crowded. All denominations flocked to the same conferences, and used freedom. Such a measure of love and union between different denominations I never witnessed before.

On the 18th of last February, persons began to come forward for baptism; and for fourteen sabbaths successively I went into the water to baptize. Several of those baptizing seasons were truly interesting. Some of the candidates went into the water confessing they were great sinners, but hoped in the death and resurrection of the Saviour, whose burial and resurrection they recognized in the sacred ordinance. Some went into the

water exhorting; some said, "this is the way the Saviour went." Some went in blessing and praising God and some went in singing. And it was no uncommon thing, when raised out of the water, for them to exclaim, "Glory to God!" (which was sometimes reiterated from the shore) and to come up out of the water rejoicing, and magnifying the riches of divine grace; while the multitude who witnessed the solemn and affecting scene were bathed in tears. Since the work commenced, I have baptized seventy-six. Two more stand candidates for the ordinance, and more are expected soon. Some have joined by letter, and some backsliders have returned. Our whole addition in this work is eighty-four. Total addition since I came to this place is one hundred and thirty-five, among whom are many youths and children. About sixty have joined the Presbyterian church. Their minister has baptized near a dozen in the waters of our Jordan. Several times both congregations met at the same place for baptism. From this, or from some other cause, the sacred rite has escaped that opposition and opprobrium which it has often sustained.

At present, through reigning grace, much love and peace prevail in this church. And notwithstanding we are abundantly saluted with, lo here! and lo there! yet the distinguishing doctrines of grace are cheerfully received by this church. The good work seems near its termination, but the conferences remain harmonious and edifying, although made up of different orders of Christians.

In Brutus, (five miles west of us) the work has been greater than in this place, Brother Twiss has baptized as many, or more than I have, and they are still coming forward. Many also have joined the Presbyterians in that place. In other places the work is commencing. May the Lord in mercy spread it far and wide.

I subscribe yours,

in a divine Redeemer,

SILVANUS HAYNES.

EVANGELICAL TRACT SOCIETY.

THE annual meeting of this Society for the choice of Officers, and the transaction of business, was holden at the house of Mr E. Lincoln, on Tuesday, May 28, at 4 o'clock, P. M. In the evening, Rev. Joseph Torrey, of Pembroke, preached with much acceptance before the Society, from 2 Cor. ix. 15. *Thanks be unto God for his unspeakable gift*. At the close of this service the usual contribution was made, to assist the Society in distributing Tracts among the poor and destitute.

BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

ON Wednesday, May 29, this Society held its nineteenth anniversary in the First Baptist Meeting-House in Boston. Rev. Ebenezer Nelson, of Malden, delivered an excellent sermon from 2 Tim. i. 7. *God hath not given us the spirit of fear, but of power, and of love, and of a sound mind*. At the close of this religious service, the business of the Society was introduced with prayer, by Rev. S. Gano, of Providence. The "Reports" of the Secretary and Treasurer were read and accepted; and the meeting was made peculiarly interesting and pleasant by addresses from several ministering brethren.

The following persons were chosen Officers and Trustees of this Society for the ensuing year:—

Rev. THOMAS BALDWIN, D. D. *President*.
 Rev. JOSEPH GRAFTON, *Vice-President*.
 Rev. DANIEL SHARP, *Secretary*.
 Mr. ENSIGN LINCOLN, *Treasurer*.

TRUSTEES.

Rev. Elisha Williams,	Rev. Wm. Gammell,
Lucius Bolles,	Charles Train,
Stephen Gano,	Bela Jacobs,
Nath. W. Williams,	Dea. Josiah C. Ransford,
Ebenezer Nelson,	James Loring,
Stephen S. Nelson,	Heman Lincoln,
George Keely,	Levi Farwell,

In the evening, an appropriate and animating discourse was delivered by Rev. Bela Jacobs, of Cambridge, from Luke xiv 23. *Go out into the highways and hedges, and compel them to come in, that my house may be filled*. After which a collection was taken to aid the objects of the Society.

CONVERSION OF A JEW, RELATED BY THE REV. ROBERT FLEMING, MISSIONARY TO MADRAS.

My dear Sir,

I HAVE the happiness to send you the following account of the conversion of Mr. Michael Surgon, from Judaism to

Christianity. This communication is the substance of a narrative drawn up by Mr. Surgon himself, at the time of his baptism. With the exception of a few verbal alterations, I preserve the original form, as both more natural, and more likely to prove useful.

"I was born," says he, "of Jewish parents, at Cochin, on the coast of Malabar, the year 1795. I was educated in our Hebrew school there, under the care of my parents, who also had me taught English, (an English school being kept in the place by a Serjeant.) When I was about thirteen years of age, I was removed from school and put to a business, at which I continued some years. In the year 1811, I left Cochin on a visit to my aunt and uncle, who lived at Pondicherry, with whom I remained till the latter part of the year 1816. At this period my uncle, John Benjamin, received a letter from Mr. Jarret, inviting me to come to Madras to live with him. My uncle not being willing that I should accept of this offer, was some time before he shewed it to me. At length he did so, when I gladly accepted of the invitation, and came to this happy place, Madras.

"After my arrival in Madras, Mr. Jarret frequently conversed with me respecting the prophecies, of which he was so kind as to give me some explanation. The Christians in Cochin, the place of my nativity, being Roman Catholics, I conceived from their mode of worship that all Christians were a kind of idolaters. This prevented me from acceding to the truth, 'that the Messiah is already come, and that it is in vain to look for another,' when Mr. Jarret began to point out the accomplishment of the prophecies in the person and character of Jesus Christ.

After some time, I requested Mr. Jarret to take me along with him to the English church. Here I was disappointed in seeing no images, and quite surprised to find the forms of worship as different from those of the Roman Catholic, 'as light from darkness.' I found likewise that the bible, psalms, and prayers were read, as in the Synagogue, and that the only difference was the preaching from the New Testament as well as the Old.

"When I had seen all this, and understood a little of the preaching, I requested Mr. Jarret to favour me with some books, which he was kind enough to do. I then began to read and reflect on the prophecies. In a short time a conviction arose in my mind that the Messiah had actually appeared in the person of Jesus Christ of Nazareth; and that the prayers I used to offer up daily for his

advent, according to the expectations of the Jews, were in vain.

"In a short time after my arrival in Madras, Mr. Jarret received the gospel of Matthew in Hebrew, and commenced reprinting it. I was employed in correcting the press. Whilst occupied with this, I was led to consider it attentively. I found my mind gradually opening for the reception of Divine truth. At last Mr. J. put into my hand the kind address of Christians to Jews, by which I was convinced that God in this way had led me to realize the fulfilment of my dream. For this I praise the Lord God Almighty, 'who was, who is, and who is to come.' Considering all these things, I thought it was now my duty to acquaint my mother and brethren with the state of my mind, and my intention of becoming a Christian. I wrote to them accordingly. In a short time I received a letter from my eldest brother, Moses Surgon, in which he expressed himself thus:

"We are all very sorry for receiving such an account from you. You affirm positively that the Messiah is come, and that Jesus Christ is he. But to convince me of that you must propose to me four particular questions. If I shall not be able to explain to you the principles in question, then I shall understand that you are acquainted with many books. Otherwise, if you do any thing merely because you are in that place, then you will be in risk of your soul. Or if you do it before you silence me, I shall know it is nothing but your own conceit. Besides, when you reflect on the nature of your nativity; a rod thrown into the air discovers its root in falling; *—you will bring much guilt on yourself, and will cause to come upon your mother and brethren eminent disgrace on account of your selfishness: and, finally, you will have the name *Raca*, *Shaca*. Wherefore, instead of acting such a kind of confusion, we desire to hear from you a better account, and at the same time desire you to forget whatever you wrote in your last letter. Write something comforting to ease our sorrowful hearts, on account of your last. Of that be thou ignorant, and have not a vain idea of thyself as one of them who speak much, but do little."

"When I received this letter, I began to consider what questions I should put to him, for he is a learned man. It occurred to me I could not do better than to send him the affectionate Address

to Jews, with a copy of the gospel of Matthew in Hebrew. These I sent with a letter, requesting them to be so good as to grant me permission to be baptized without delay.

"Having waited a considerable time without receiving an answer, I wrote another letter; to this likewise I received no answer. I then conceived it was in vain to wait for their permission. I therefore said to Mr. Jarret, 'Sir, I hope there is no delay to my baptism.' On this Mr. J. was so kind as to give me further instruction in the principles of the Christian religion, and how to conduct myself as a true follower of the Lord Jesus Christ. So by the grace of God I was baptized here at Madras, January 21, 1818, by the Rev. W. A. Keating, Chaplain of St. Mary's church, Fort St. George.

"Blessed be the word of the Lord God, the God of Abraham, Isaac, and Israel, the Father of our Lord Jesus Christ, who hath sent redemption to his people Israel, through his word, to shew them the way of salvation. Amen."

Thus ends Mr. Surgon's own account; but I cannot persuade myself to dismiss the narrative without adding a few observations.

To Mr. Surgon's conduct since he became a Christian, I can bear a pleasing testimony. I have enjoyed the happiness of living in the same family with him now upwards of three months. He is pious, prudent, and every way steady. In labours assiduous. He is likewise very well versed in languages. He speaks Hebrew, a little Arabic, Hindoostanee, Malayalim, Tamul. Of the European languages, he speaks, reads, and writes English, French, and Portuguese. He is now employed in preparing some publications, and correcting the press of others, which Mr. Jarret is printing here for the use of the Jews in the East. In his conversations with the heathen around him, and with the Jews who occasionally visit him, Mr. Surgon discovers something like a genuine Christian spirit. He reasons boldly, and speaks like one who feels the force of what he says. May the God of all grace keep him from falling, and make him a burning and a shining light before a crooked and perverse generation.

The conversion of Mr. Surgon, if by the grace of God he continues steadfast in the faith, seems likely to be the opening of an effectual door towards the en-

* This is an Arabic proverb. They suppose that a piece of manufactured wood, (a ruler for instance) thrown up into the air, will, in falling, discover which is its true end, the end which was nearest the root of the living tree, gravitating to the earth. The idea intended to be conveyed by the proverb here is, that Mr. Moses Surgon considering his brother's mind wavering (like a rod tossed up into the air) imagined that it would, in subsiding again into a calm state, revert back to the religion of his forefathers.

lightening of his benighted brethren, the sons of Israel in the East. I have had the satisfaction of seeing and conversing with several Jews who have visited him. These come from the west coast of India, from Arabia, and the ancient Babel, now Bagdad. Strange to say, no Jews reside in Madras! A spirit of enquiry is excited among them it would appear, throughout all the Turkish empire. Mr. Jarret is collecting all the information he can respecting the long-lost sheep of the house of Israel in these extensive regions. In

Arabia they are very numerous. From the information I have obtained from the Jews coming from that quarter, it would appear that the deluded followers of the false prophet, allow them many privileges superior to what they enjoy in some Christian countries. May the time soon come when they will enter the true sheep-fold, under the one Shepherd, Christ the righteous. Amen.

Yours truly,

R. FLEMING.

Obituary.

Mrs. HANNAH STILLMAN.

Mrs. STILLMAN, relict of the late Rev. Dr. Stillman, was the daughter of Evan Morgan, Esq. of Philadelphia, a respectable merchant of that city. She was born Feb. 21, (O. S.) 1738, and was married to the late revered Pastor of the First Baptist Church in this town, May 22, 1759. This interesting connexion thus early formed, continued with unabated affection, until death deprived her of the dear partner of all her earthly comforts and cares. A numerous family was the fruit of this connexion: but of 14 children of which she was the mother, only one survives her, to mourn the loss of an affectionate parent. Often had our deceased friend been called to tread the same dreary path that leads to the chambers of death, where was deposited the remains of dear deceased children, whose deaths had followed each other in quick succession.

Those who were most intimately acquainted with Madam Stillman, during these scenes of affliction, were often surprised to witness the unusual serenity and fortitude which she manifested on these trying occasions. In most of these afflictions, however, she was favoured with the assistance and sympathies of an invaluable and long endeared friend. But at length, Heaven was pleased to remove this last, and only prop of her declining years. The affectionate and faithful companion and guide of her youth, was taken from her by death, leaving her to pursue life's dreary path alone! This was an event in some respects unlooked for; and to her, than which none could have been more trying and painful. But here again

the same Christian fortitude and resignation were manifested, which had marked her conduct on former occasions. She, indeed, felt the rod, but silently adored the hand which aimed the blow.

We have not been able to learn the precise time when our deceased friend made a public profession of religion; but from some circumstances, we are led to believe, that it was at a very early period. She removed her membership from the Baptist church in Charleston, S. C. and joined the First Baptist church in Boston, Oct. 7, 1764. Dr. Stillman had been admitted a member a few days before. To the sincerity of this profession, her uniform life has borne the most ample and decided testimony. Through grace she was enabled to hold fast the profession of her faith without wavering, unto the end. To many of her friends as she advanced in life, her way appeared like that of the just, which shineth more and more unto the perfect day.

Madam Stillman naturally possessed a strong, discriminating mind, which had been highly cultivated and embellished by early education. In her general deportment, she always appeared discreet and dignified. It is possible, however, that some may have censured her as being haughty and reserved, because she possessed a mind too elevated and improved to render her familiar with folly and impertinence.

Nothing, perhaps, served more clearly to develop the enlightened and benevolent energies of her mind, than the persevering zeal and prudence which distinguished her conduct in founding the

"BOSTON FEMALE ASSYLUM." To her, probably, more than to any other individual, that popular and excellent institution owes its existence. From her well known abilities, we presume, not less than from the peculiar interest which she had taken in establishing this charity, she was, from its first organization, called to preside. Her being continued in this office, long after her impaired state of health had led her to ask a dismission, shows in what estimation her talents and services were held by the ladies associated with her.

These *honourable women* will not fail to mingle their sorrows with those of her other afflicted friends. Each returning anniversary will bring to their recollection, how often they have taken sweet counsel together, and then gone in company to the house of God. But these delightful seasons, so interesting to all, and especially to her, are now over and gone. We have no doubt it was with her, a subject of devout gratitude, that she could leave this institution in such able hands; who would be likely to carry forward successfully, what had been so auspiciously begun.

This institution, if we may be allowed the expression, was her favourite child. She ever cherished its interests with the deepest solicitude, and regarded the children committed to its care with maternal affection and kindness. Her loss will be severely felt by all the friends of this excellent charity, but by none more deeply than by the female orphans.

Some time previous to the death of Dr. Stillman, Mrs. Stillman received a stroke of the *paralysis*, which excited in his mind the most alarming apprehensions of her speedy dissolution. Often did we hear him express his tender solicitude for her recovery, and the deep anxiety which he felt at the prospect of being left alone. But God, in his mysterious providence, saw fit to reverse the scene! The Doctor himself was, not long after, visited with the same disorder, and suddenly removed; while Mrs. Stillman gradually recovered, and had *fourteen* years added to her life!

The state of widowhood which succeeded, which so often presents little more than a scene of human frailty and imbecility, with her was far from being the least interesting part of her life. Though in many respects, her outward circumstances appeared to be greatly altered, yet under all the vicissitudes and trials incident to her peculiar situation, she possessed the same happy equanimity of temper as in her more prosperous days.

During her last sickness, she discover-

ed the most exemplary patience and resignation to the will of Providence. The same unshaken confidence in God, which had sustained her all the journey of life, did not forsake her in this trying hour. She discovered no uneasiness under her sufferings; no desire to stay longer in this vale of tears.

At length, having spent a life of virtuous usefulness, which had been prolonged even to a good old age, she gradually sunk under the weight of years and infirmities into the gentle slumbers of the tomb. Her remains were deposited in the family vault, there to mingle with the dust of her dear departed friends, until the arch-angel's trump shall waken into life the sleeping dust of all the *saints*, whose deaths were precious in the sight of the Lord.

On the Lord's day following, her death was improved, in a funeral discourse delivered by Dr. Baldwin, founded on *Psa. cxvi. 15*, preached before the church and congregation, of which she had for more than half a century been a distinguished member.

Mrs. ISABELLA BOYD.

DIED in Portland, on Lord's day, January 28, Mrs. Isabella, wife of Joseph C. Boyd, Esq. aged 42. Mrs. Boyd was born in Scarborough. She became a subject of the regenerating influence of the Holy Spirit in the 22d year of her age. In 1804, she was baptized by Dr. Stillman while on a visit to Boston. In 1809, she became a member of the Baptist church in Portland, of which she continued an exemplary member until her decease.

Mrs. Boyd was endowed with an excellent understanding, and enjoyed in early life the culture of a good education. Much might be written respecting the soundness of her judgment, the strength of her memory, the quickness of her perceptions, and the ease and propriety of her conversation. But it is on her religious character that her Christian friends love to dwell. From the time that she first "tasted and saw that the Lord was gracious," to the end of life, she gave evidence that she had been with Jesus. She was a living "epistle known and read of all" who were acquainted with her. Simplicity and godly sincerity adorned her character. The reality of her Christian friendship was displayed by that most rare and difficult attestation of it, faithfulness in admonition. The word of reproof from her lips was an excellent oil, which did not break the head. She possessed true humility, arising from a deep impression of the sinfulness of her

heart, and an habitual view of the purity of the Divine Being. The grace of God rendered her poor in spirit. Her religious sentiments were peculiarly clear, accurate, and strictly evangelical. The gospel was to her apprehension a symmetrical whole—There was nothing distorted or mutilated in her views of truth. Doctrines were not dissevered from duties, nor privileges from obligations. One truth was not so exclusively contemplated as to lead her to neglect others equally important. The doctrine of Christ had possession of her heart, as well as of her understanding. She knew that it was from God, for she felt its supporting, consoling, and sanctifying power. She lived and died a firm believer in the Deity of Christ, and in the atonement, by the shedding of his blood.

Her last sickness was a lingering consumption. In August of the last year, she returned from a journey, (undertaken to promote her health) convinced that she should not recover. She partook of the Lord's supper, the first sabbath in September, with the expectation of never again sitting down to that ordinance. During her long sickness, she spake with the utmost calmness respecting death. She was enabled to give up her numerous family into the hands of God with submission and acquiescence. She believed that He was infinite in wisdom; that her times were in his hands; and that, although it might appear to us important and desirable that she should recover for the sake of her children, nine of whom are under twelve years of age, yet what He had determined to do respecting her, would be infinitely for the best. Here she found quietness and repose. The divine perfections and the promises of God to his people were "solid rock," on which she rested. With what tranquillity and holy composure did she speak on this subject! "Thou wilt keep him in perfect peace whose mind is stayed on thee."

Through her sickness she was favoured with strong confidence in Christ. No distressing doubts troubled her respecting her acceptance in the Beloved. She knew whom she had believed, and was persuaded that He was able to keep that which she had committed to him until that day.

While she was gradually wasting away, a sister of hers, Mrs. Smith, was hastening more rapidly to the grave than herself. This sister, after a period of great mental distress, found that peace which the Saviour gives to all that believe in him. With joy and gratitude did Mrs. B. receive the tidings. Her soul magnified the Lord, and her spirit rejoiced in

God her Saviour, for the great things he had done for her sister. They could not see each other on earth, but how cheering must have been the hope of soon meeting never to part, in the world above.

A visit from Mr. Ward, the Missionary from India, a short time before she died, was exceedingly gratifying to her. The season was an interesting one. In conversation with him she remarked, that it was one thing to submit to God because we could not resist, and quite another, willingly to acquiesce in his dispensations, believing him to be infinitely wise, just, and merciful. Mr. Ward made some feeling remarks on the deaths of those converted Hindoos he had witnessed, and on the happiness connected with meeting them in glory. He prayed with her before he left the room; and we could in truth say, "This is the house of God, this is the gate of heaven." A few days before her death, her husband enquired how she felt; she replied, Much as usual. Afterwards, to a similar question, she said, "Happy, happy—rejoice—God—my—." She was unable to finish the sentence, but her meaning was obvious. She was rejoicing in God her Saviour.

She grew weaker and weaker until Sabbath, Jan. 28, when she entered, we confidently believe, on the enjoyment of that rest which remaineth for the people of God. "Blessed are the dead who die in the Lord."

Farewell, dear friend, we mourn thy absence, but we mourn not as those that have no hope. May we be excited to follow thee, even as thou didst follow Christ; and may we be prepared to meet thee in heaven, where there is no more sorrow, separation or death, and where the Lord God shall wipe away all tears from off all faces.

Some extracts from a letter written to a friend, who requested an account of her conversion, may be interesting and profitable to your readers. It is dated Feb. 28, 1801.

"About fifteen months since. God was pleased in his infinite mercy, to visit me with a severe fit of sickness, in which he brought me to view myself for many days on the brink of the grave, and for four months kept me with scarce a shadow of hope of life: neither did I wish for life on any other condition, than that I might live for him. These hours, my friend, were to me as the refiner's fire. Such anguish as then racked my tortured soul passes description. Thoroughly convinced of the sinfulness of my past life, I was brought to throw myself, with all the weapons which I had used against him, at the feet of Jesus, and with deep hu-

militancy and contrition plead for mercy. There are hours, doubtless, known to Christians, when the Spirit makes intercession for them in distress too great for words to express. This was my case, perhaps in the extreme; for I was in the valley of the shadow of death, lighted by nothing but a glimmering hope, which abounding iniquity had almost extinguished. Sometimes I could speak, but oftener conviction and despair sealed my mouth. At this time the vanity and error of the pursuits and pleasures of the world were so forcibly impressed on my mind, that I often pray, that I may never be suffered to lose sight of my then present sentiments. The world and all it could afford, appeared as nothing, and less than nothing, compared with the love of God in Christ Jesus: and I was made willing to forsake that and my father's house in faith and practice (as Ruth did of old) and take up my cross daily, and follow Jesus, if I could but know the way. I no longer differed wholly with the outward cause of sin, but strove to bring into subjection that natural depravity of heart from which proceeds all evil, and which grace alone can subdue. These resolutions of living to God, and seeking his favour, as more precious than life, continued with me as my health was confirmed. From this time to that period, in which the free grace of God was magnified in bringing me into the light and liberty of the gospel, and giving me to taste of the freedom of his Son, my distress of mind was such, that I secluded myself almost entirely from society. Seeing all following after vanity, and finding no one that felt like me, I thought myself alone, and uncharitably feared all were gone out of the way of life, and no one sought after the truth, and wished myself in some remote corner entirely secluded from the world and its snares.

"After this, my mind was exercised about baptism, and I still feel myself unsettled as to denomination, which often draws me to fervent prayer to God to lead me by his Spirit into the truth in its original purity.*

"When I look back on the five last years of my life, and see what a gradual work God has wrought upon me, without my knowledge, how do I reproach that unbelief which still lurks within. Wonderfully has he fulfilled his promise to me. "All things shall work together for good to them that love God, who are the called according to his purpose." Those very things on account of which I murmured against him, and resisted his will,

he has made instrumental in bringing me to himself. Sin was permitted surprisingly to have dominion over me for a season, that grace might reign more abundantly through righteousness unto eternal life by Christ Jesus. Thus has God overruled the malice of Satan, and caused even my aggravated transgressions to work for my lasting peace. For by these did he cut off all hope of justification by the law, and brought me to realize the purity and spirituality of it.

"Thus, my friend, was I emptied of self, made to hunger and thirst after righteousness, and brought to lie at the feet of Jesus, and plead for pardon, justification, sanctification, and redemption through him; often much distressed, and without any human arm to comfort or help me. This drove me prayerfully to read the scriptures, seeking knowledge and comfort from Him in whom dwells all fulness, and who is ever near them that humbly seek him. For more than twelve months was I permitted to mourn, humbled to the dust, over that mountain of indwelling iniquity which separated me from the comforting presence of my God. But blessed be his name, in his own appointed time, after thoroughly convincing me of being lost and undone in myself, he manifested himself a pardoning, prayer-hearing, justifying God, in and through the Son of his love.

"The 5th of Dec. last, one of our good people, with whom I had no acquaintance, called to see me. In the course of conversation, he manifested his surprise that one who had, as he thought, so many and great evidences of being born again, found no joy or peace in believing. I could not believe he meant as he said, for I had never yet believed a work of grace was begun in my soul. He left me, but returned in a few minutes, and brought me Pike and Hayward's Cases of Conscience; and the following evening in prayerfully reading the Touchstone of saving faith in this volume, the hidden iniquity of my heart, in seeking a preparation which the gospel does not require, was made to appear. Christ was manifested to my soul, in all his fullness and freeness, to save to the uttermost all who come unto him; and in spite of doubts and fears, the glad tidings of deliverance to the captive took possession of my soul. Since that hour, my friend, I trust I have tasted more or less joy and peace in believing. Adored be the dying love of my God, which alone could procure this unspeakable blessing. I can now yield unto him, the willing, cheerful obedience of faith and love. I feel myself no longer under the condemnation of the law, which requires perfect

* Subsequently to the date of this letter, Mrs. B. became a member of the 1st Congregational Church in Portland. Afterwards she was fully convinced of the truth of the baptism of believers only.

and sinless obedience, and which has been as an instructor to bring me to Christ. That all who believe, and yourself in particular, may be animated to give all diligence to make your calling and election sure, is the prayer of

Your friend,

ISABELLA BOYD.

Mrs. SARAH SOULE.

DIED at Hartford, Maine, March 12th, 1820, Mrs. SARAH SOULE, aged 42, wife of Mr. Joseph Soule. This pious woman was the eldest daughter of Deacon Perez Thomas, and was born at Middleboro, Mas. March 6, 1778. She was married to Mr. Soule in January, 1798, and removed to the above-named place the same year, which was then only a plantation. In this place she lived in the pursuit of her domestic concerns, without any particular religious impressions, until September, 1801; at which time it pleased a gracious God to visit her with his grace in awakening, and bringing her to the knowledge of the truth as it is in Christ Jesus; together with a number of her neighbours. She joined the Baptist church in Livermore, of which she continued a member for nine years. But her remote situation from that church, rendered her advantage for public worship but small; but notwithstanding this, such was her zeal for the cause, and desire, and engagedness in religious services, that she, with three others, kept up religious worship in the plantation, where they lived, until by increase of members, and assistance of the church in Livermore, in 1810 a church was embodied, and established in Hartford. From this time, she and the church in Hartford, enjoyed the stated means and ordinances generally, by the assistance of ministers from other towns, till 1816, at which time they had a minister settled over that church. This circumstance was followed by the out-pouring of God's Spirit.

In August or September of the same year, an awakening took place, and a large number were hopefully converted to Christianity. Mrs. Soule at this time experienced great comfort, and was much engaged in the cause of religion. She also had the satisfaction to see two of her children become hopeful converts. Nothing special took place after this, until September, 1818, when she was taken sick. Her disorder settled upon her lungs, which (after languishing about eighteen months) terminated her mortal life.

During this period, she was sensible of her declining state, and that her dissolu-

tion was near at hand. Under this impression, she was entirely resigned to the will of God, till within about four months of her death, when a state of trial began; not unlike to that expressed by the apostle, a strait betwixt two, having a desire to depart and be with Christ, which is far better on the one hand; and on the other, the tender feelings of her heart towards her family. The thought of leaving them was a trying scene, until about two months before her death. At which time, she was brought to submit not only her soul, but all her concerns into the hands of God. From this time she was patient under all her trials and sufferings of body, and the conflicts of her mind seemed to be ended.

At one time, after having a severe fit of coughing and strangling, she said, "my sufferings are great, but small when compared to the sufferings of Christ, for he sweat drops of blood when suffering for sinners."

At another time she said, her confidence and trust in God was such, that she would not change her condition for perfect health.

She mentioned in the time of her sickness, that when young, she wished to die with a lingering disorder, that she might have time to prepare for death; her desire was granted; but she thanked God that the work had been accomplished before that time. She said that a sick bed was a poor place for the work of repentance, and to prepare for death.

At another time she was heard to repeat the following words, "Come, Lord Jesus, come quickly, why do thy chariot wheels tarry so long." Then, lest some might think that she was unwilling to bear pains of body, she said that she was willing to bear more pain if God saw fit to lay it upon her. A few days before her death, she called her family and her brothers, and enjoined it upon them in the strongest terms, to live pious and holy lives.

About this time, in answer to a question respecting her hope, she said, that if she thought that day was the last day she had to live, it would be the happiest day she ever saw. She retained her senses to the very last.

When she was told that she was dying, her answer was, Oh! happy, happy time. These were her last words. She immediately after, without a struggle or a groan, sweetly breathed out her soul into the arms of her Saviour.

Farewell, dear friend, a short farewell
Till we shall meet again above;
There endless joys and pleasures dwell,
And trees of life bear fruits of love.

Ordinations, &c.

On Wednesday, February 21, 1821, Rev. Henry Clark was ordained to the work of the ministry in the second Baptist church in Aurelius. Sermon by Rev. John Jeffries, Mentz.

On Thursday, April 12, 1821, Rev. Harvey Blood was ordained to the work of an evangelist, in the Baptist church in Mentz. The usual questions were proposed by elder Cornelius P. Whykof, of Newbern; to these, satisfactory answers were returned. Elder Whykof delivered a suitable discourse, from 1 Tim. iv. 16. Elder E. Comstock, of Owasco, offered up the ordination prayer, accompanied with the imposition of hands. Charge by elder Silvanus Haynes, of Camillus. Elder Henry Clark gave the right hand of fellowship. The meeting was truly solemn, and it is hoped that the approving presence of the great Head of the church was enjoyed.

On Thursday, June 21, Elder Samuel Fogg was ordained as colleague with Rev. Elisha Snow, pastor of the First Baptist Church in Thomaston. Introductory prayer, by Elder B. Eames; sermon by Dr. J. Chaplin of Waterville, from 2 Tim. ii. 15. *Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.* Consecrating prayer by Elder I. Case; charge by Rev. A. Briggs, of Waterville; right hand of fellowship, by Rev. P. Pilsbury; concluding prayer, by Elder Wilson.

CHURCH CONSTITUTED.

A REGULAR Baptist church has been lately constituted in Claremont, N. H. under very encouraging auspices. The exercises were performed in the Congregational meeting-house, in the following order: Introductory prayer, by brother Hosea Wheeler, of Newburyport, Mass. Sermon, by brother Leland Howard, of Windsor, Vt. from Zech. vi. 12, 13; address to the new formed church, by elder Ariel Kendrick, of Cornish, N. H. Right hand of fellowship, by brother Isaac Kimball, missionary from the Baptist Missionary Society of Massachusetts; concluding prayer, by elder Timothy Grow, of Hartland, Vt. Some of the members had been recently baptized.

This infant church, which has been gathered through the instrumentality

of a missionary from the above named Society, has been blest with a precious shower of grace, and an enlargement of their number. According to a recent communication from Mr. Kimball, the number in the church has been more than doubled, and the hopeful converts amount to sixty or seventy.

The newly constituted church addressed a letter of thanks to the Board of Directors at their late meeting, expressive of their sincere gratitude for sending a missionary to labour among them.

DEDICATION OF THE ASYLUM FOR THE DEAF AND DUMB.

Hartford, May 28.—The ceremony of dedicating the American Asylum for Deaf and Dumb persons, which has lately been erected in this town, through the munificence of the national government, and the charitable donations of many persons of wealth in this and other states, took place on the afternoon of the 22d instant. A procession was formed at the Court-House, consisting of the members of both branches of the Legislature, the officers and pupils belonging to the institution, strangers, and citizens, which proceeded at 4 o'clock to Lord's Hill, the site on which the Asylum is erected. Upon reaching the Asylum, which is about half a mile from the city, the whole procession were accommodated with seats, in the open air in front of the building. The officers of the institution occupied the steps of the principal entrance to the building, which were so elevated as to give the whole audience an opportunity of witnessing the ceremonies. The Rev. Mr. Whittlesy, Superintendent, first addressed the throne of grace in an appropriate and impressive manner, and a hymn composed for the occasion was then sung by the audience. The Sermon was delivered by the Principal, the Rev. T. H. Gallaudet, in a pathetic and forcible manner, which was immediately succeeded by the dedicatory prayer by the same gentleman. We forbear to comment upon the excellence of the discourse, as we have learnt with pleasure that it is soon to be published. Mr. Gallaudet then explained to his pupils the nature and object of the exercises which they had just seen performed. This prepared their minds to take a part in a series

in which they were so immediately interested; he then prayed with them by signs, in a manner so significant and solemn as to impress the whole audience with reverence and awe. Another original hymn was then sung, after which the blessing was pronounced.

After the exercises were over, the assembly were invited to view the interior of the building.

It is 130 feet in length, 54 feet in width, 4 stories, including a basement story, in height; and contains about 40 apartments, some of which are very spacious. It is built of brick, in a plain and substantial manner, and is delightfully situated on an eminence opening on all sides to as extensive and rich a landscape as can be found in the eastern states.

Great praise is due to the officers of the American Asylum and to the gentlemen who compose its corporation, for the zeal which they have uniformly shown for its best interests, and for the courage and perseverance with which they have met and overcome the difficulties with which they have had to contend. But they have now the satisfaction of seeing it placed beyond the reach of competition in this country, at least so long as its concerns shall continue to be managed with the same prudence and foresight that they have been.



AMERICAN BIBLE SOCIETY.

THE American Bible Society celebrated its fifth anniversary on Thursday, the 10th instant. The Officers and Managers, and Delegates from Auxiliary Societies, met at the Managers' Room, in the New-York Institution, at 9 o'clock in the morning. Gen. MATTHEW CLARKSON, senior Vice-President, took the chair, and the meeting of the Board was opened with reading the 72d Psalm, by the Rev. J. DAY, LL. D. President of Yale College.

After attending to the ordinary business of the meeting, at 10 o'clock the Board of Managers, with the officers of the Society, and the Delegates from the Auxiliaries, proceeded to the City Hotel, where a large number of ladies and gentlemen had assembled to witness the interesting proceedings of the day. At half past 10, the Hon. ELIAS BOUDINOT, President of the Society, supported by Gen. Clarkson and Col. Varick, two of the Vice-Presidents, took the chair; when the meeting was opened by the reading of the 1st chapter of Revelation, by the Rev. Dr. M'Dowell, of Elizabethtown, N. J.

Letters from several of the Vice-Presidents, apologizing for their necessary absence from the meeting, were read;—after which, the business of the meeting commenced by the President's address, which was read by the Rev. Dr. Milnor, the Secretary for foreign Correspondence. The Treasurer's Report for the past year was then read by W. W. Woolsey, Esq. Treasurer, by which it appeared that the receipts for the year ending the 1st of May, 1821, were 49,578 dollars and 34 cents, and the expenditures were 47,759 dollars and 60 cents. The annual Report of the Board of Managers was then read by the Rev. Selah Strong Woodhull, Secretary for Domestic Correspondence. From the Report, it appears that the Society have printed, during the past year, twenty-nine thousand Bibles, and twenty-four thousand Testaments. The whole number circulated since its formation, is 231,552.

The Kentucky Society have printed 2,000 copies of the Scriptures from the plates sent them by this Society; and such is the demand, in the western parts of our country, that they are printing a second edition. Spanish Testaments have been sent to Buenos Ayres, and a new field has recently opened for the distribution of the Scriptures, in the same language, in other parts of South America, and in Louisiana. The Society have obtained the sanction and aid of the Secretary of the Navy in distributing the Scriptures through the United States Navy. Three thousand five hundred Bibles have been appropriated for this purpose; and 1600 of that number have been distributed to the petty officers and seamen. Thirty Auxiliary Societies have been added during the past year; making the whole number of Auxiliary Societies attached to the Parent Institution, two hundred and thirty-nine.

After the Report was read, several resolutions were unanimously passed, the last of which was as follows:

Resolved, That the thanks of the Society be given to the President for his continued and watchful attention to its important interests: and that the Society sincerely regret that his indisposition has prevented them from enjoying the benefit of his talents and services in conducting the whole proceedings of the present anniversary.

On offering and seconding the several resolutions, each of the following gentlemen addressed the meeting: viz. Rev. Dr. STAUGHTON, of the Baptist Church, Philadelphia, JOHN GRISCOM, of the Society of Friends, N. Y. Rev. Mr.

TRUAIK, of the Presbyterian Church, Cherry Valley, N. Y. Rev. Mr. BANGS, of the Methodist Church, N. Y. Hon. JOHN T. IRVING, N. Y. Rev. Dr. MORSE, New-Haven, Conn. Rev. J. M. MATTHEWS, of the Reformed Dutch Church, N. Y. and the Rev. JOHN SOMMERFIELD, of London.

There was a more full attendance on this than on former anniversaries, and the exercises were such as would animate the Christian to renewed exertion in circulating the Bible. Application having been made, we understand, to the gentlemen who addressed the meeting, for copies of their speeches for publication, any remarks on them would be unnecessary.

COLUMBIAN COLLEGE.

WE understand that the acting members of the Baptist Board of Foreign Missions, in Philadelphia, have voted to loan TEN THOUSAND DOLLARS FROM THE MISSION FUNDS, to assist in the erection of the Columbian College, at Washington.

We regret to learn, that the late Mr. JOHN CAULDWELL, Treasurer of the aforesaid Board, has resigned his office. He will, no doubt, be held in grateful remembrance for the upright, punctual, and regular manner with which he uniformly discharged its duties; and for other important services which he has cordially and gratuitously rendered to the Mission.

MISSIONARY CONTRIBUTIONS

Received by the Treasurer of the American Baptist Board of Foreign Missions.

1821.						\$	cts.
Mar. 21.	By sale of 7,500 6 per. ct. Stock,	-	-	-	-	8081,	25
April 2.	By United States Interest,	-	-	-	-	254,	23
	By New-York, do.	-	-	-	-	30,	00
5.	By J. B. Gilbert, Esq. Connecticut Foreign Mission Society,	-	-	-	-	100,	00
16.	By Rev. John Lamb, from Mrs. D. Terry,	-	-	-	-	10,	00
	By do. do. Female Mite Society,	-	-	-	-	15,	17
	By do. do. do. do. do. Egremont,	-	-	-	-	6,	00
	By do. do. do. do. do. Nassau,	-	-	-	-	14,	35
	By do. do. do. do. do. Adams,	-	-	-	-	5,	50
	By do. do. do. do. do. Sandisfield,	-	-	-	-	5,	42
	By do. do. do. do. do. Scodack,	-	-	-	-	22,	00
	By do. do. female friend, Staniford, Vermont,	-	-	-	-	1,	00
	By do. do. a friend, Williamstown, Mass.	-	-	-	-	1,	50
19.	By John Conant, Esq. Manchester F. M. S.	-	-	-	-	4,	50
	By do. do. Charitable Society, Manchester,	-	-	-	-	10,	46
25.	By H. Hill, Esq. Ransellaerville Association, Catskill,	-	-	-	-	133,	63
	By Mrs. K. Hill, Female Mite Society, Catskill,	-	-	-	-	22,	00
28.	By D. Adams, Esq. Charleston, S. C.	-	-	-	-	670,	00
JOHN CAULDWELL, Treas.						\$9386,	01

Account of Moneys received by the Treasurer of the Baptist Missionary Society of Massachusetts, from July 1, 1820, to July 1, 1821.

1820.							
July 20.	By Cash of Phineas Haskell,	-	1,00	do. Lyman Bap. Fem. Society, per			
Aug. 8.	do. from Dea. Levi Farwell, being a legacy from Miss Abigail Stone,	25,	00	do. R. Childs, Treas.	-	-	31,00
15.	do. of Dea. Prince Snow,	-	2,00	do. Malden Bap. Fem. Mite Society, per M. Nelson, Sec.	-	-	30,00
18.	do. of William Badger,	-	1,00	do. Salem Fem. Cent Society, per Mr. Bolles,	-	-	67,75
Sept. 8.	do. Attleborough Female Mite Society, per Mrs. Everett,	-	16,52	do. Female Benevolent Society of Cambridge, and vicinity,	-	-	60,00
19.	do. Female Cent Society, Haverhill, per Mrs. Batchelder,	-	23,74	do. Beverly Baptist Fem. Mite Society, per Mrs. Williams,	-	-	31,12
	do. Baptist Female Society, Newburyport, per E. A. Emerson,	-	3,00	do. Fem. Benevolent Society of New-ton and vicinity, per E. Miller,	-	-	39,40
	do. from box kept in the vestry, Newburyport,	-	4,80	do. Mr. N. Petree,	-	-	3,25
	do. part of a contribution, Newbu.	2,	89	Oct. 7.	do. John O'Brien, Esq. Brunswick,	5,	00
	do. from Capt. N. P. French, do.	50		27.	do. Warren Association,	-	13,73
	do. from J. Pillsbury, do.	50		29.	do. 3 friends, Islesboro', per Esq. White,	6,	00
	do. Mission box, per B. C. Grafton,	3,	50		do. from Bap. Church, Woburn, per Mr. Phippen,	-	5,50

Nov. 16.	do. from Sullivan Jackson, - - -	1,00
	do. from Westfield Association, - - -	8,12
1821.		
Jan. 9.	do. from E. Andrews, jr. his note, - - -	100,00
22.	do. from Dr. Baldwin, as Executor to Mrs. Sparhawk, - - - - -	1000,00
Apr. 6.	do. John Parkhurst, - - - - -	1,00
	do. from a friend, - - - - -	3,00
	do. do. - - - - -	1,00
May 8.	do. from Boston Cent Society, by Miss Webb, - - - - -	7,41
17.	do. from a friend, by Mr. Sharp, - - -	1,00
31.	do. from agents of the Am. Bap. Mag. profits of the Work, - - -	500,00
	do. from Mission box, at vestry of Bap. Meet. House, in Roxbury, - -	8,61
May 13.	Cash from Charlestown Bap. Fem. Missionary Soc. - - - - -	43,43
	do. from 3d Bap. Ch. & Soc. Boston, - -	43,00
	do. from Bap. Ch. & Soc. Salem, - -	49,75
	do. G. F. Davis, - - - - -	1,00
	do. Joel Briggs, - - - - -	1,00
	do. Bap. Ch. and Soc. Cambridge, - -	65,11
	do. do. do. Mission box, do. - - -	15,80
	do. Mission box, Charlestown, by Mr. Dillaway, - - - - -	2,83

May 13.	do. from 11 annual subscribers, - - -	11,00
	do. from E. Nelson, jr. - - - - -	2,00
	do. 2 friends, - - - - -	2,00
	do. Isaac Kimball, - - - - -	2,00
	do. James Loring, - - - - -	3,00
	do. David Beal, - - - - -	5,00
	do. from 2 ladies by Miss Webb, - -	4,00
	do. collected after Missionary Ser- mon, at 1st Bap. Meeting House, - -	36,39
June 7.	Cash from 2d Bap. Ch. and Soc. in Boston, per Dr. Baldwin, - - -	94,79
	Interest on Notes and Stock, - - -	173,92
		2575,68

E. LINCOLN, *Treas.*

N. B. Forty dollars were contributed to Rev. Mr. Churchill, by the Female Missionary Society, in part payment for his services; and contributions have generally been made to the various Missionaries, in aid of the Missionary Society, and the amounts have been accounted for in their settlements.

A vote of thanks was unanimously passed to the several Churches, societies and individuals, who have generously contributed to the funds of this society.

Poetry.

[As an account is given in this Number of the Dedication of the Asylum for the Deaf and Dumb, it may be gratifying to our readers to see a poetical effusion which was sent to the Superintendent the morning after the interesting service, and the Hymn which was sung on that occasion.]

ON THE REMOVAL OF THE DEAF AND DUMB TO THEIR NEW ASYLUM, ERECTED BY THE LIBERALITY OF THE GENERAL GOVERNMENT.

Mark viii. 31, 32.

"They bring unto him one that was deaf, and had an impediment in his speech; and looking up to heaven, he sighed and saith unto him, *Ephphatha*—that is, Be opened."

AS glad Columbia, o'er her land
Bent an exulting, matron glance,
She mark'd a pensive, mournful band,
Roam lonely o'er her fair expanse:
Outcast and sad of heart they seem'd,
As exiles on their native ground,
Captives where Freedom's banner gleam'd,
Heathen, amid the gospel's sound.

Their grief she asked with gentle tone,—
"The tender zeal no answer gain'd:
Mute was the lip—the eye alone
Its orphan urgency retain'd.
Of him, the sinner's friend, she thought,
Who once a mortal burthen bore,
And when a silent sufferer sought
His holy love's exhaustless store,
Beheld with pity's softened sigh
The ear that ruthless nature seal'd,
And breath'd, while fix'd on heaven his eye,
"Ephphatha," o'er the wo he heal'd.

A torturing thrill Columbia felt,
As to her side the strangers prest,
As to her feet they trembling knelt,
And voiceless urg'd their sad request,
To ransom the imprison'd mind,
To give the fetter'd thought its way,

And o'er the soul, diseas'd and blind,
Divinely pour a cleansing ray.

She led them to a healing tide,
She pointed to a glorious Sun,
And looking to their Saviour—sigh'd
"Ephphatha"—and the deed was done.

ORIGINAL HYMN,

Sung at the dedication of the Asylum for the Deaf and Dumb, at Hartford, Conn. May 22, 1821.

"For our light affliction, which is but for a moment,—worketh for us a far more exceeding and eternal weight of glory."—2d Corinthians, iv. 17.

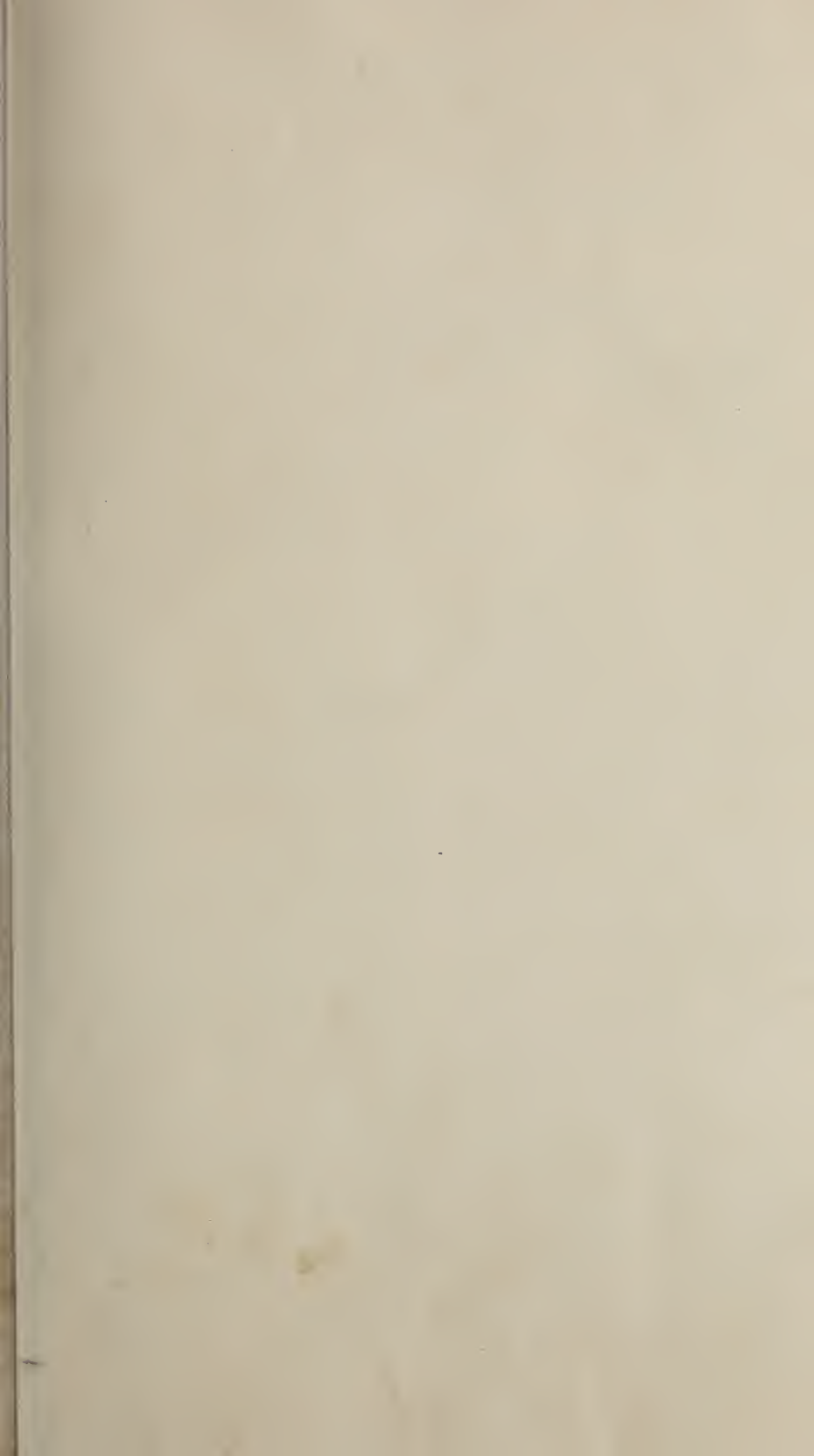
WHAT though we hear not nature's voice,
Melodious through the verdant trees,
Majestic o'er the rolling floods,
Or soften'd in the whispering breeze.

What though the gentle tones of love
Unanswer'd,—or unnoticed flow,
Nor sorrow's broken accents move
Our minds to sympathetic woe;

Perchance the soul, by sounds of pain,
And words of error ne'er distress,
May from its silent sabbath gain
A fitness for the clime of rest:—

Perchance the "light affliction" leads
From earth's alluring charms away,
Or moves with warmer zeal to seek
The glories of the "perfect day."

But who the raptur'd thrill can tell,
When from the lip its seal is riven,
When the freed ear shall first essay
Its power amid the harp of Heaven?



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